

# NEW Christian Advocate

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**World Parish**

NCA Newsletter . . . . .	APR 7	1
Is Christianity an Opiate? . . . . .	K. H. Ting	30
News and Trends . . . . .		100

**Preaching**

This Is My Best . . . . .		6
Change of Pace in Preaching John J. Bunting, Jr. . . . .		23
The Great Fifty Days . . . . .	William F. Dunkle, Jr.	59

**Pastoral Care**

The Minister Deals with Suicide . . . . .	Edwin Fair	8
How Long the Funeral Service? (A Panel). . . . .		26
Counseling Couples About Marriage . . . . .	Edward Jervey	37
Counselor at Work . . . . .		68

**Pastor's Study**

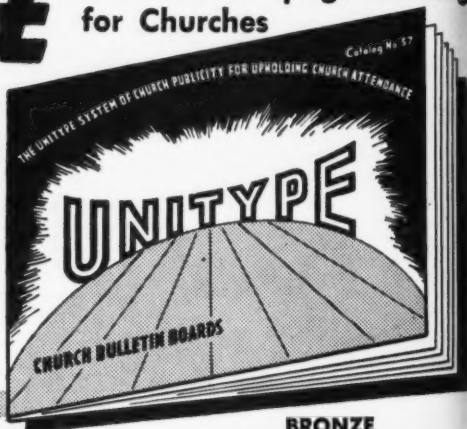
Power of Christian Experience . . . . .	Nels F. S. Ferré	14
Biblical Interpretation . . . . .	Martin H. Scharlemann	20
Let's Break Down the Barriers . . . . .	Logan Gragg and Leonard Morgan, Jr.	33
Hard or Soft Sell? . . . . .	Hugh T. Kerr, Jr.	41
Books of Interest to Pastors . . . . .		83
They Say . . . . .		121

(Continued on Back Cover)

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# NEWSLETTER

CHURCHES TACKLE UNEMPLOYMENT. The St. Joseph County (Ind.) Council of Churches is mobilizing member churches to help unemployed workers and their families. In the area, one of the hardest hit in the current U.S. recession, 11,000 persons are out of work or face unemployment. The council, now seeking ways to meet acute needs and avoid suffering, has declared "common cause" with other organizations to find constructive solutions to the emergency.

FEDERAL LOANS TO NEW COLLEGES. A group of Methodists visiting Washington, D.C., have aired their views on this subject to three U.S. senators. They want federal legislation changed so new colleges can obtain federal loans for construction before the institutions are in full operation. Now colleges must be in operation and have full academic accreditation to be eligible. Of particular concern to the group, headed by Bishop Paul N. Garber, Richmond, Va., are construction needs of two Methodist colleges to be built in North Carolina.

TO HONOR BISHOP LORD. New England Methodists will mark ten years of progress under the leadership of Bishop John Wesley Lord at a huge outdoor service at Boston University Field, June 1. A 1,000-voice choir, to be recruited in churches from Canada to Connecticut, will sing Charles Wesley hymns.

POLISH METHODISTS PLAN NEW MOVES. For the first time since World War II, church leaders there may reopen the Methodist theological seminary and resume publication of a denominational magazine. These plans indicate a surprising degree of freedom apparently granted the Polish church, says Dr. Eugene L. Smith, world missions leader and recent visitor in Poland and Czechoslovakia. Polish membership totals 15,000; there are 40 pastors and 60 congregations.

*(More church news page 100)*

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# On the Record

## Call of Whom to What?

WITH A CONTINUING shortage of pastors, the churches face the task of recruiting more youngsters to the ranks of the ministry. They hope to find and train the most gifted students for this calling.

Two nagging questions must be answered in connection with any all-out recruiting effort. How many ministers are actually needed? And what does the ministry have to offer the bright young student?

Opinions vary as to the extent of the clergy shortage in The Methodist Church. There are now fewer fully ordained ministers than there were at unification in 1939. Last year the church lost 114 more than were accepted into annual conferences. Combined enrollments in our 10 theological schools increased by only five over the previous year.

Median age of ministers is higher than for any other profession except veterinarians. Last year the church lost 708 through superannuation alone, the highest ever in one year.

On the other side, some point to the desirability of consolidating many small churches, thus reducing the number of pastors needed. Though enrollments in our theological schools are stagnant, there are scores of Methodist students in non-Methodist seminaries. Meanwhile, the gap between

APRIL, 1958

## THE NEW Christian Advocate

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FOR PASTORS AND CHURCH LEADERS



John Wesley  
Founder of  
Methodism  
1703-1791

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VOLUME II No. 4

APRIL, 1958

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conference members and charges is being filled by accepted supply pastors, who are getting better in-service training than ever before. Their tribe increased by 401 last year, swelling ranks to three times what they were at unification.

Statements have been made that 1,500 replacements are needed annually to supply enough fully trained ministerial personnel. But this has been questioned by some.

While there may be quarrels over the actual number needed, there can be no question about the need itself.

But if there is to be any all-out recruitment, what does the church have to offer these potential ministers?

Only low pay, hard work, and emotional frustration, many would say.

Bishops have trouble finding satisfactory appointments for men who have given seven or more years to formal schooling, often at sacrifice to themselves and their families, because Methodism has so many low-paying charges where most young preachers are expected to "start out." No doubt this helps explain the increasing dependence upon supply pastors.

And then there is the question—most important of all—of the relationship between recruitment and the call of God to the ministry. So far as I can see, we lack a philosophy for either the meaning of the call to the ministry or the meaning of Christian vocation in general.

This is a question for the Church to answer before it can have an adequate clergy for now and the future.

*Neuman A. Lyck*

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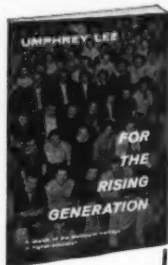
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### Missing the Stars

A few nights ago, a woman from one of the primitive tribes of Indians in Latin America appeared upon a nationally televised program. She had never been more than a few miles from her home before. Her mode of travel was on foot, or by dug-out canoe down some jungle river. She had been flown to the United States in one of the newest and largest of aircraft. Yet when she was asked what impressed her about the trip, she replied, "I could see the stars in the water."

Sometimes we are so impressed by the bigness of a program, or the competence of a method, that we fail to see the value of an action. We are so content upon the aircraft, or its speed, we miss the stars in the water.

—GEORGE R. D. BRAUN, *superintendent, Methodist Home for the Aged, Meadville, Pa.*

*Last chance  
for your church  
to help select* **the Methodist  
Family of the Year**

By now your official board is making its nomination for the Methodist Family of the Year, no doubt. All nominations should be in the hands of your district superintendent by April 18.

Every Methodist church has been invited to nominate one family from its congregation as the Methodist Family of the Year. The official board will decide on the one chosen, and every pastor should have received already the official forms.

Candidates will be screened by official family life judges at district, annual conference, and, finally, national levels. (No nominations can be made directly to the NEW CHRISTIAN ADVOCATE or TOGETHER.)

The 1958 Methodist Family of the Year will be guests of TOGETHER magazine at the Third National Conference on Family Life in Chicago next October.

Here are the special qualifications for those picked as candidates for Family of the Year:

1. Parents age 50 or under.
2. Two or more children, at least one teen-ager, baptized and church members, or in Sunday school.
3. Family exemplifies inspiring Christian living.
4. Family applies Christian ethics in everyday life.
5. Family takes a creative role in church and community life.
6. Family members are known as warm, good neighbors.

Think of the families in your church who fit these qualifications for the Methodist Family of the Year. Then get the ball rolling to see that their names come before your official board.

Remember, April 18 is the deadline for your church to name a family!

*Medicine and religion can be partners  
in helping depressed persons and their families  
understand and prevent suicides.*

## the minister deals with

ACCORDING to statistical reports, suicide ranks 10th in the United States as a cause of death—over 16,000 each year. In reality, the rate is even higher because, in such instances, the cause of death can be concealed. Many more attempt suicide. It has been stated that once every minute some person in the United States either kills himself or tries to do it.

Suicide is a concern of the minister as well as the family and the physician. One of the worst difficulties is convincing the family, and at times the pastor, of the real possibility of this act.

The minister is being consulted with increasing frequency for guidance and support by psychically troubled persons. Some of these are potential suicide victims.

The nature of the suicidal act is

*Edwin Fair, M.D., is on the staff of the Topeka State Hospital and engaged in study at the Menninger School of Psychiatry, Topeka, Kan.*

complex. On the surface we see apparent motives of ill-health, financial reverses, disgrace, ostracism, flight from reality. These indicate the act to be one caused by some external force. Extraneous situations are important, but we must also look beneath these surface motives.

As we consider how a person gets himself into a situation so intolerable that suicide is the only solution, we have both psychoanalytical and nonpsychoanalytical theory. Psychoanalytical theory maintains that unconscious purposes hold the answer. There is also the theory that in the unconscious is the tendency toward self-destruction called the death instinct, "thantos." This is balanced by the constructive or creative life instinct "eros."

According to Karl Menninger, in the gratification of the self-destructive tendency there are at least two elements. One is an aggressive element—the wish to harm or kill—



# SUICIDE

By EDWIN FAIR



and the other is the submissive element—the wish to be harmed or killed.

I emphasize that these wishes are usually unconscious. In most of us (the psychotic, criminal, and uncivilized excepted), this wish is inhibited by both internal and external factors. Even if the creative life instinct is not strong enough to neutralize the destructive tendencies, it will alter them to a great extent.

Among the several nonpsychoanalytical theories of suicide is that of G. M. Davidson, who thinks that the person, at the time of suicide, has reached the limit of his resources and has lost his goal in life. This restricts his field of consciousness to such an extent that there is an inattention to life itself.

An "organic" depression results, whereby the higher brain centers are unable to control incoming impulses to choose an action. The person ceases to will; and, as he gives

way to imagination, the normal automatic rejection of the unhealthy ceases and suicide may result.

FROM the sociologic point of view, E. Durkheim described three types of suicide. The egoistic suicide is a person who is not sufficiently integrated into his society; the altruistic suicide is one who is over-integrated with society and sacrifices himself, as in the soldier during war; the anomic suicide is one in which the person experiences a sudden disruption in his adjustment to society, as in either a sudden loss or gain of wealth.

It has been estimated that one-third of all suicides are psychotic. Some psychiatrists believe that all suicides belong in this classification.

C. B. Farrar describes several types from the standpoint of prognosis and management. The most difficult to manage is the malignant type—the person with severe melan-

cholia and a single fixed purpose to die. He premeditates and plans the act and resents rescue attempts, repeating suicidal attempts until successful or until he recovers.

The impulsive type moves suddenly without premeditation or planning. The act usually is associated with an emotional storm, such as a lovers' quarrel. It is less likely to be a fatal act; he is usually glad to be rescued and seldom makes another attempt.

In the compulsive type there is little or no conscious voluntary element. The person is driven to the act, as in psychotic people who respond to accusing voices. There is often an associated sense of guilt and depression.

Suicide by suggestion may be epidemic. In Japan after a girl student plunged into the fiery crater of a volcano, others at the rate of three a week for two years followed the suggestion.

Suicide by autosuggestion is observed in families where one or more suicides have occurred among other members. They describe feeling they are under a family curse. They may believe it is an hereditary act; but there is no convincing scientific evidence that the suicidal impulse is hereditary.

In the two latter types there is a strong psychological component, and with proper treatment many could be prevented.

The anhedonic type is the person whose temperament is so phleg-

matic that he sinks into a kind of involuntary asceticism with a blunted capacity to enjoy life. Since there is little to choose between life and death, he finally takes his life out of the boredom of existence.

In the juvenile group, children and youth take their lives under varied circumstances. Among them are adverse home circumstances, the teasing of peers over personal appearance, fear of censure or punishment, and the insensitiveness of adults to the sensitivity of youth.

Statistical studies reveal interesting patterns of suicide. The largest number occurs in the early morning hours on Monday and Tuesday, in the spring. It has been theorized that the strain of beginning a new day, week, or period of growth results in psychological weakness.

In one study three-fourths of the subjects who committed suicide had previously threatened or attempted to take their own lives. Several reports reveal over half of the persons who committed suicide did so within 90 days of having passed an emotional crisis after they seemed to be on the way to recovery.

Although women threaten or attempt suicide more often, men outnumber them four to one in accomplishing the act. In both sexes the incidence rises with age. The male peak is between 50 and 65, and the female between 40 and 55. The incidence at 50 years is six times as high as at 20.

Even though suicidal phantasies

are common among teen-agers in both sexes, serious attempts are not common. The rate is lowest among large families, with a steady rise to the married but childless; higher among the widowed and single, with the peak among divorcees.

The rate increases in cities in proportion to density of population. The rural rate is about half that of the urban.

In a comparison of religious preference there are only generalizations in the literature on suicide. More adequate investigations must be made before conclusions can be reached. Since religious preference is not put on death certificates in the United States, there are few accurate studies of the relationship of religious preference and suicide.

Neither can we measure devotion to religious belief. Lower suicide rates are reported in countries with a large proportion of Catholic population; yet the rate is quite low in Protestant Norway and England. There is insufficient evidence to support the idea that the rate is lower among Catholics than among Protestants.

In some studies where this relationship has been investigated, the rate among Catholics is now lower than that among Protestants.

In Toronto, a study was made weighing the incidence figures in terms of religious population of that city. These weighted figures revealed a suicidal rate of 4.5 per 100,000 of Protestant population, 5.6

per 100,000 Hebrew population, and 11.0 per 100,000 of Catholic population.

A study of attempted suicide in St. Paul, Minn., revealed that 45 per cent were Catholic and 50 per cent were Protestant. However, the relative Catholic-Protestant population ratio of the city was not given. A study of attempted suicide in Boston revealed more Catholics than Protestants, but the relative percentages were not given.

Among the nations of the world Japan has the highest rate—23.4 per 100,000 population. Following closely is Denmark with a rate of 23.3; while the rate of Eire is only 2.0 per 100,000 population. The over-all rate in the United States is 10.1 per 100,000 population.

**I**N THE large majority of suicidal persons, warning signs are present. By far the most common are melancholia and depression. A change of mood with the appearance of depression, loss of interest or drive, worry or hopelessness is of particular significance. Insomnia, violent temper outbursts, and a history of nervous breakdown are also significant. Not infrequently recent surgical operations, childbirth, and major chronic physiological ills are associated with suicide.

It is a fallacy to believe the potential suicidal person will give no advanced warning. He often does, and the physician or minister should

have no fear in questioning the depressed person about suicidal thoughts. He will not put suicidal ideas in the mind of the person, and often it will lead to a revelation of the depth of the depression. Also, the person will have an opportunity to tell someone of his suffering.

In the prevention and treatment of suicide, public education is of primary importance. As better methods of mental hygiene are understood, as pastoral psychology is taught, and as we disseminate knowledge about suicide, the rates will lower.

With mental health measures gaining acceptance, people will discuss suicidal thoughts more openly with their physicians and ministers. The stigma of mental illness will be less prevalent. In the treatment of the potential suicidal person, it is much safer to overestimate the danger involved than to underestimate it.

Since depression must be dealt with in most of the potential suicidal persons who consult the minister, effective prevention depends upon effective handling in this phase of illness. It is important that depression be recognized. These should all be considered as potential suicides.

While recognition, diagnosis, and management fall in the realm of medicine, the minister can be influential in directing the person to proper medical care. In those who are depressed following the loss of

a loved one or who have suffered deprivation, it is better to recognize their torments and suffering with understanding and support rather than to sympathize. The former is love with understanding of the person's suffering, while the latter may be identification with his illness without understanding.

In those people who according to theory are acting against themselves, sympathy will make them feel more unworthy; they will punish themselves even more and often become more depressed. An understanding love, with a firm kindness in helping find proper medical aid, is the best the minister can offer them.

In the acute phase of the illness the patient must have relief from his anxiety and hopelessness while he gains self-equilibrium and restores a satisfactory relationship with others. At the same time he must have protection against himself.

It is important for the minister to recognize the depression and to take suicidal behavior seriously. It is important also, as he assists the patient and the family, that he sees hospitalization as usually the best treatment in the acute phase of the depression. This removes the patient from many of his stresses and affords some relief from tension while still offering protection.

Some can be treated as outpatients; but this decision rests with the doctor, who recognizes the hazards of office treatment. Office

treatment is done at considerable increased risk, and the responsibility rests heavily on the doctor.

Often it is difficult to convince relatives that a member of the family is actually suicidal and that he should go to the hospital. Even after he is admitted, family members frequently refuse the physician's advice.

The minister can help as he understands the reactivation of the suicidal drive, which occurs in over 90 per cent of patients. Often it comes in the three-months crucial period, when the patient seems to be recovering and has returned to the original environment. While he is less anxious and appears more comfortable, the suicidal drive has not completely subsided.

He needs continued treatment to work through his illness. As he receives it, there is greater insight with less likelihood of a relapse. This period may be just as crucial as the acute phase.

Here again the co-operation of the family is important, and family members co-operate better as they understand. The informed minister can help the family gain this understanding.

In medicine and religion we share a common goal as we serve mankind.

As we join forces in our efforts to serve, many who are unable to reason and act for themselves in their illness will live to return to their place in society.

## A Church Member Explains

YOU SEE, Lord, it is like this—we could attend church much more faithfully if your day came at some other time. You have chosen a day that comes at the end of a hard week.

Not only that, but it is the day following Saturday night. Saturday evening is the one time that we feel we should enjoy ourselves.

You have chosen the very day when we want to sleep late. We find it hard to get the children off to church school in time because it is difficult to get up early enough.

I mean no disrespect and do not claim that my judgment equals yours; but you must realize that you have picked the day on which the morning newspaper takes the longest time to read thoroughly and the day for our biggest dinner.

Then, too, we must think about John. He is cooped up in an office all the week, and Sunday morning is the only time he has to tinker with the car. And we hate to leave him there at home alone.

I am telling you these things because I want you to see our viewpoint, and that it is not our fault that we are not able to get to church. We should like to go; we know that we promised to "attend upon its ordinances"; but we cannot go because you have chosen the wrong day.

If you will select any other day of the week, we shall be glad to consider the matter further.

—From bulletin of West Market Street Methodist Church, Greensboro, N.C.

By NELS F. S. FERRÉ

## *The Power of Christian Experience*

**Forgiveness is the one key that will  
unlock the power of this experience.**

THE NATURE of Christian experience depends upon the nature of God and the nature of Christ as well as the nature of man. God is the creator, ruler, and finisher of this world. Christ is the very presence and power of God on earth. Christianity, as the proclamation of the Gospel of Christ, of the universal love of God for which we are all made, and by which alone we can be fulfilled, outlines the nature of Christian experience. And this nature presupposes its power; namely, to find the fulfillment of life in the love of Christ, which passes knowledge.

Man's basic need is not to know. Of course he needs to know, but knowledge is not the heart of life. Nor is man's deepest need to do. He certainly needs to act and to feel sure that his activity is both important and right. But man is

not made for action. He is made for love.

Love includes but goes beyond all aspects of self. The power of Christian experience comes, in fact, through forgiveness. The validity of Christian experience depends on its capacity to fulfill man's central need for life. The power of forgiveness is had as man becomes able to accept what he most needs.

Man suffers from ignorance. Knowledge is power to explore nature and to exploit its resources for meeting human need. Man cannot get along without power of knowledge. The full order and meaning of nature cannot be known or appropriated apart from God's purpose with it. Christ shows us that, especially in our precarious and perilous age. Man also needs to act on what he knows; for without such action his knowledge lies impotent and his spirit lies frustrated.

Ultimate concern, the love of God, is man's fullest motivation for creative and co-operative per-

*Nels F. S. Ferré is professor of theology at Andover Newton Theological School and author of Christ and the Christian (Harper & Bros.)*



sonal and communitarian relations. Above all, however, man needs to be forgiven; for guilt separates man the most from God, from others, and even from his true self.

Guilt results from wrong relations at the heart of life. The feeling of guilt reflects the inner sense of wrong. Guilt oppresses man by the registering of reality in his inward parts, pin-pointing his false choices and his wrong relations. These threaten the moral integrity of the self. The experience of guilt reflects the awareness on the part of man's most sensitive self that it has forfeited its integrity.

Guilt gives rise to the experience of man's inner self-punishment, a fleeing of the sinner "when no man pursues him."

Guilt eventuates in the disquiet of evil forebodings produced by an inner understanding of the right relation between choices and consequences.

Guilt feelings unmask the anxiety

of the self that tries to own up to its own past and even to right it, but that cannot cope adequately with that past.

Guilt occasions the crying of the soul for forgiveness.

Guilt engenders the suffering of the self that shuns right relation and runs from God, from others, and from the true self.

Guilt paralyzes man's spirit and robs him of vitality; guilt drains what vitality is left by excessive defenses or by foolish aggression.

Guilt distorts knowledge, misdirects action, and robs the self of life itself as well as of the sense of reality and importance.

Guilt indicates the failure to love. It is the witness within to the sin against the Spirit. It is the drowning of the soul in the poisoned pool of self-concern.

Guilt shuts the self in on himself. It makes life seem hopeless and without luster.

Guilt makes life a burden to be borne or a threat to be escaped.

Guilt is the groaning of God in man, the call of God's Spirit to man's spirit for right relations. At its deepest, guilt is understood within the context of the suffering of love on the cross of man's lovelessness.

Guilt is man's central problem, his strongest enemy and his deepest enslavement.

Therefore, man needs, above all, to be forgiven of his guilt; for forgiveness is the only way for man to

come to God, to his deepest self, and to the filling of his central need. Man cannot accept himself, live freely with his neighbor, or live fearlessly before God until he is forgiven by God.

God's forgiveness, however, waits for man's wanting to be forgiven. Forgiveness never violates freedom. Forgiveness by God, apart from man's full acceptance of it, is no real forgiveness. God is kept from forgiving until man forgives himself.

The sign of such acceptance is whether or not the forgiven, in turn, forgives all others. God's forgiveness is *always universal in character*. It is a state of reality in which we participate. There is no reality in partial forgiveness; God's forgiveness is full or not at all.

To be sure, we appropriate or actualize God's forgiveness in proportion to our actually forgiving others. The understanding, experience, and social effectiveness of forgiveness vary with moral sincerity and with spiritual maturity. But until total forgiveness is intended by faith, God is not personally present as power for Christian experience.

Only full surrender to God's forgiveness in integrity of intention lets in the love of God. All partial surrenders achieve only grades of human reflections of love. They may be inconsiderable to experience and to effective living, but they never bring full forgiveness by the

presence of God. They never let love in to rule.

Here is man's most insistent and constant spiritual problem. He wants something of God, but not God himself. He wants to be saved, but not entirely and immediately. Narrow, indeed, is the way of Christian experience and few there be who find it.

THE power of Christian experience is the freedom of the forgiven man. Man's two strongest enemies are guilt and bondage. The Gospel is not first of all an explanation nor a direction for salvation. It is primarily the power for forgiveness and for freedom from bondage.

This truth is the reason that the cross has had and always will have such a place within the Christian faith. Only what God has done and will do avails. Whatever doctrine of Atonement is accepted, none will ever do that does not place grace, as God's work, and faith, as man's response, central in the relation between God and man.

The Atonement, at its heart, is the message of how God made forgiveness a reality and how man accordingly can become free through forgiveness. Freedom before God comes only when through forgiveness man knows that God has accepted him and when, therefore, in turn, he has become enabled to accept others and himself.

Freedom from others is the



result of forgiveness. Fear of others, and the resultant slavery of man-pleasing, turn through forgiveness to the freedom with others and for others. Man longs for conformity because he is afraid of God and feels a degree of confidence in the community of guilt.

Even the ordinary church life is insurance against God. There guilty man finds that most who claim freedom before God actually fear him; and, therefore, he justifies his state as natural and wants to consider it safe. But even in the crowd man is lonely and, as Søren Kierkegaard avers, the depths of man know that the crowd is untruth.

Community of guilt, therefore, turns out to be no reliever of it. There is no freedom in fellowship that is not the result of the community of love. Christ alone affords man true liberty.

The Church is best defined as the community of effective forgiveness; for it is the locus of the operation of effective grace. The community of forgiveness, however originated and constituted, is the community of Christ who is the source on earth of God's love shed abroad through the Holy Spirit, the presence of God in the community of his Son. There is no final power for freedom in community that does not stem from God's love actively operating in human togetherness.

Forgiveness is the key to the power to love, the power of the presence of God who is love. Thus,

Christian experience is the forgiveness of God that lets love loose. Love let loose always breaks down barriers by effecting degrees of super-group community. Forgiveness is the way to community through the cross by the power of the Resurrection. Christian community fulfills man by the God-centered community in which he participates.

Forgiveness alone insures fullness of life. Guilt dams up life. Guilt leads to lessening of life. God is gone. Relation with reality is broken. Or a fever of life tries to substitute for its fullness. Thus lassitude or nervousness, spiritlessness or activism, sometimes expressed in sensuousness and sometimes in asceticism, become the expressions of the failure of life. Forgiveness restores the relation. It sets the self free for fulfillment.

The Christian experience, therefore, is finding the love of Christ that shows the self reliably its own true situation. The problems of selfhood and of community are made clear by the seeing of these in the light of the needs of the self, as it in turn is seen in the light of the source and the destiny of man. But experience alone can effect such a living, forgiving, and empowering revelation.

Teaching and preaching can give prescription for the solution of life's problems, but they cannot afford conviction. Conviction results only from the testing of the

prescription. Most people, unfortunately, never dare take with full seriousness the whole prescription. Therefore, there are few who can witness firsthand.

Our age is coming more and more to appreciate how right Kierkegaard was when he said that life's hardest task was to become a Christian. Hegel spoke of "going beyond Christianity" and produced a learned interpretation of the nature and course of world history. Kierkegaard revolted against the superficiality of Hegel's understanding of Christianity and taught instead that the way of Christ is an existence communication that is narrow to the point of despair.

Only a few dare go on beyond giving up all to the finding of all in God. And those few in history exemplify the power of Christian experience: the Saint Pauls, the Saint Francis, and the Albert Schweitzers. But beyond even all towering figures of Christian experience stands the strange man of

Galilee through whom our very age order was changed. Mysterious and miraculous is the power of a life concluded on the cross but consummated by the Resurrection where God, as love, once for all became manifest as man's ultimate source, present power, and true destiny.

The New Testament promises that of his fullness his followers are to partake. Only the actual experience of the dependability of this promise can ground man's faith in God rather than in theory. Only such knowing of the presence of God in one's own life can give one the right and the freedom to speak of all of Christian experience.

The claim of Christ remains: to meet man's deepest need, the need for God, the need for love, the need for meaningful existence and community. Only as the power of forgiveness through God's grace and our faith becomes the power of Christ for new lives and for a leavened world shall we grasp in grateful confirmation the nature and power of Christian experience.

### Life's Distortions

The study of Church History is not unlike a visit to Madame Tussaud's, where you find yourself in front of the distorting mirrors. There are two in particular which hold your attention. The one makes you look like a clothes-prop; the other makes you look like a barrel. You recognize yourself in both mirrors; it is *your* overcoat and muffler, your walking-stick and your face; but the exaggerations are deplorable, almost painful. It is a relief to turn to a plane mirror where . . . you see the normal thing. You wish it were better, but are glad it is no worse.

—J. S. WHALE in *Christian Doctrine* (Cambridge University Press)



## My Call to the Ministry

"Because of these needs, I have  
decided for the pastorate . . ."

FRANK M. WITMAN, *Southern California School of Theology.*

I GREW up in a Christian home—a Methodist parsonage, to be exact. The influence of Christian teaching and example was strong in molding my life.

Summer camps, with pastoral and missionary leadership, led me to consider devoting my life to full-time Christian service. Because of my interest in agriculture, I thought of studying to become an agricultural missionary. But this interest passed. Work with three churches in Southern California confirmed my intention to be a minister. Two years in the army gave me a new appreciation of the need, especially among young people.

Three-fourths of the youth of our nation are not related to any church. And I am convinced that the Church, along with the home, must develop moral fiber in youth.

Then, Americans are on the move. With the migration of people from one state to another, and from the villages and towns to the cities, there is a great need for additional churches and ministers.

Many churches that have been established a long time are without ministers. Many others, served on a circuit basis, are robbed of adequate ministerial care.

Because of these needs, I have decided for the pastorate. I am now in my second year of study in the theological seminary. Already the experience has been stimulating and rewarding.



By MARTIN H. SCHARLEMANN

One answer to this problem of making Scripture relevant to our 20th century Christian thinking and preaching task.

## A Starting Place For BIBLICAL INTERPRETATION

IN RECENT years the Scriptures have often been approached by the exponent of the social gospel as if they were written primarily to set forth the principles of a more abundant economic life. They were interpreted from the viewpoint of an activism peculiarly American. As a result, even a great canticle such as the Magnificat, was made to read like a resounding social manifesto.

Last generation's liberal was content to look upon the Scriptures as just another collection of religious materials. He used a frame of reference taken from the methods used in the study of comparative religion and thought this an adequate explanation of the Bible.

Before that, in the days of Hegel

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and his disciples, the interpreter of Scriptures often took his cue from the Hegelian triad—thesis, antithesis, and synthesis. He used the concepts of conflict as his key to scriptural meaning. This resulted in the art of biblical interpretation being reduced to the level of an almost completely secular science.

In our own day, Rudolph Bultmann has tried to raise the level of interpretation from that of a secular pursuit to an activity that is at least philosophical. However, he has found himself in the awkward position of being thrown back upon himself and looking upon Scriptures as a series of documents that intend to make a man aware of the dimensions of his own existence. His method rests on the presuppositions of existentialist philosophy, as Ernest Fuchs, his most devoted disciple, abundantly demonstrates

in his recent book on hermeneutics.

There is an increasing awareness in theological circles that none of these approaches really leads us far in the right direction. In fact, there is a general feeling that these methods have brought us to a dead-end street, where men ask, "Does the Bible really have any relevant significance?"

Where we should start in our interpretation of the Scriptures has become an acute question. What is the point of departure in biblical interpretation? Where do we start?

Perhaps an ancient church father and one of the greatest scholars, Origen of Alexandria, can give us a hint. In his extensive treatment on the art of biblical interpretation, *Basic Principles of Biblical Interpretation*, he suggested that the biblical interpreter ought to begin with the two concepts given by Paul in 2 Corinthians 3:6; namely, letter and spirit.

Unhappily, Origen made the mistake of filling these two concepts with extrabiblical content. He defined and described them in terms of the Platonic distinction between the world of the material and the realm of the ideas. He took a wrong turn, and for hundreds of years the church suffered from an excess of allegory.

Origen merits mention, however, not for his mistake but for his basic insight that the Scriptures ought to be interpreted in the light of its own categories. And none can serve

us better than the two used by the great apostle.

The words "letter" and "spirit" point to two different levels of existence. These divergent ways of life come from a twofold reaction to God as he breaks out of his wholly otherness to seek communion with his creatures.

Both concepts relate and are subsumed under the Old Testament idea of God's "righteousness," a term to which Paul devoted much time and thought, a word which describes God's activity in attempting to re-establish his rule over and among his creatures.

The dualism, therefore, that any reader of the Scripture must feel as he works with the documents we call the Bible, can be traced back to this activity on God's part and man's reaction to God's approach. The result of God's attempt at communion with his creatures is the cosmic drama which is described for us in the Scriptures, of which God is the author as well as the chief actor and into which we are drawn as we read them.

Now, the response to God's desire is a twofold one. There are those—and a majority—who reject and even rebel against this attempt on God's part to re-establish his rule in man's heart. They prefer that level of existence to which the Scriptures apply the term "letter." They are part of a way of life whose relationship to God is a matter of achieving what God com-

mands. Since, however, the perfection that God demands cannot be attained, his righteousness can only turn into the consuming fire of judgment.

Happily, there are those who are drawn by God into the fellowship built around his Son, Jesus Christ. These discover that they receive righteousness as a gift through him who absorbed God's wrath and judgment into himself for the sake of others.

Significantly, our Lord begins his public ministry on this note, saying to John the Baptizer, "*It is fitting for us to fulfil all righteousness.*" He had come to do the Father's will in our place. He carried out the demands of divine perfection in every respect; and, as a consequence, God "justifies the ungodly."

We find ourselves in the strange situation that, although we were rebels "caught with the weapons in our hands," we have been made children. This is the new level of existence for which the Scriptures use the term "spirit."

Since these are two elementary and fundamental biblical concepts, there is no better place to start than at this point. If we begin here, we shall have the advantage of interpreting the Scriptures in the light of categories that can be validated by the documents we propose to interpret. Furthermore, we shall find here a method of accounting for the unity of Scripture; for we shall discover that all of it is the

record of God's dealing with his chosen people over a long period of time.

Again we shall be able to explain the diversity that is found in the Scriptures. God deals with men in various historical contexts and in differing, divergent situations of life. He works with the stuff of history. And out of that contact with men there come different forms of literature; such as history, poetry, and prophecy.

What is more, we shall find a center of that history which is recorded for us in the sacred Scriptures. We shall discover that the two levels of existence derive fundamentally from the individual's acceptance or rejection of the crucified and risen Savior; for he is the one who gives meaning to all of history. That was his claim as he lived among men.

If we start at this point in our method of interpretation, even the Old Testament will be relevant to our Christian thought and preaching. For we will discover that beyond and behind the "letter" there is also the "spirit." God confronts men there, too, not only with his law (the "letter") but also with his gracious promises (the "spirit"). Then creation, too, can be interpreted in terms of Christ.

Best of all, if we start at this point, we shall have a way of reading and interpreting Scriptures as the Word of God. And that will be a great gain, indeed!

*A new preaching approach stimulated a university-related congregation to a re-evaluation of life.*

## A Change of Pace in Preaching

By JOHN J. BUNTING, JR.

EVERY regular attendant at public worship needs a change of place sometimes during the year. If this is not readily available, the next best thing is a change of pace.

Even hearing a different preacher often provides no variation from the usual construction and content of sermonic material. So, his own minister must provide it.

This is my first reason for using, at least one month each year, a new approach and structure. I have another reason: the conviction that we often deny our people an enriching exposure to the great literature of the ages, even the Christian literature.

Three summers ago I took four contemporary authors, attached to each a title to characterize his work, and then devoted a sermon to the discussion of what he has to say,

how his writing reflects a particular mood and point of view, and then proceeded to an analysis of each from the Christian viewpoint.

Bearing the title, "The Printed Page and the Page of Life," the series was as follows: "John P. Marquand: God—The Great Absentee"; "Graham Greene: Two Great Antagonists"; "William Faulkner: Redemption Amid Realism"; "Robert Penn Warren: A Ray of Hope."

A professor of the classics wondered whether I ought to include Faulkner; but I assured him that it is the business of the Church and the preacher to evaluate carefully everything on the human scene. No book, I told him, surpasses the Bible itself in the realistic portrayal and frank discussion of evil in all its forms. "It is not the deed or the thought," I concluded, "but the value we attach to it and the judgment we make upon it

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which are the critical matters at stake."

So the series was presented with an interested and enthusiastic response. Thus encouraged, I ventured again the next summer, using this time four well-known plays, each dealing with a human problem and having much in common with a Christian principle. Entitled "Man's Drama—God's Truth," this series was made up of: "The Book of Job: A God Who Grew"; "Hamlet: A Tragedy of Indecision"; "A Doll's House: A Drama of Domestic Life"; "The Death of a Salesman: The Plight of Modern Man"; "The Skin of Our Teeth: Man's Perpetual Hope."

The professor and director of drama at nearby University of Delaware read about the series in the newspaper and, although not a member of our church, attended three of the four services. His appreciation was real. He asked me to attend the première of "The Gilded Hoop," by Anna Marie Barlow, and comment on it. The play deals with the problem of bribery in amateur sports and the influence of the morality of parents upon their youth. We discussed the play at some length, and an opportunity was thus provided to share ideas on the use of profanity in drama. It was helpful to have this exchange of views, particularly since it aided me in discussing the problem with some church members who had seen the play and

liked it, but disliked the profanity.

This year I moved directly to four classics—two of them obviously in the Christian tradition, two of them closely related to it. Under the title, "Great Stories of the Soul," the series included: "The Divine Comedy" by Dante Alighieri; "Paradise Lost" by John Milton; "Silas Marner" by George Eliot; "The Scarlet Letter" by Nathaniel Hawthorne.

The response from the high school and college groups was enthusiastic. Several students, who had been studying these books, expressed appreciation; and the superintendent of schools jokingly suggested that I had greatly helped several with their book reviews and was entitled to a fee.

But the most fruitful result became apparent when I noted three university men on the front pew at the beginning of the series. They were back the next Sunday, and this time had a request. They wanted me to come to their fraternity and lead an informal discussion of some of the ideas I had presented in these two sermons.

This was particularly encouraging because we had been trying to follow up the religious emphasis week, with little success. Now, in the middle of the summer when the students were not actually studying but working at jobs in the community and living at the fraternity house, this request came. I agreed, of course, and we discussed



"The Divine Comedy" and "Paradise Lost."

One student, who had asked me to come in the first place and who was most vocal in the discussion, asked to see me privately the next week. He told me that he had come from a broken home and went on to discuss the problems he is facing as a result. Our talk, I believe, was profitable.

Each year as these interesting results accrue, one lesson is driven home, one that every preacher needs always to remember and from which he can take heart; namely, that when we make clear to our people that we are living in their world, reading what they read, facing the same problems they face, then we can take them more easily into our world and lead them in a

critical evaluation of their reading, their problems, their immediate and ultimate destiny.

Because of these results, too, when someone suggests to me that the younger generation is not interested in religion or that the university student cannot be touched by it, I have a rebuttal. That is the picture of a fraternity house living room filled with students on a hot summer evening plying a clergyman with questions about the spiritual realities, under no compulsion from faculty but just because they wanted to.

A better response to a change of pace could hardly be imagined. Such a response provides an encouraging challenge for even greater efforts in preaching which is both informative and provocative.

### The Christian Year

Antiquity is an important factor in limiting the shape of the Christian year, but not the only valid one. The natural sequence and rhythm of time and idea may be important, if the result is a calendar which provides insurance of a sense of direction and comprehensive coverage of the tenets of faith but, at the same time, does not bog us down in detail.

Few people today would wish for either extreme that the year has seen: the barren one of no special days, making a fetish of inappropriateness and leaving the matter of an inadequate sweep of doctrine to the discretion of the preacher; or, a frozen and sterile calendar insisting on the special character and details of every day, with assigned Scriptures, collects, and rituals. . . .

Neither choice is practical nor apt to become relevant to the tempo and special problems of life today. It seems to me that the plan in our *Book of Worship*, as observed by many Methodist churches today, is a happy compromise.

—DAVID L. TAYLOR in motive, November, 1956.

# How long should a funeral service be?

A PANEL



*Don't torment the family...*

By HOOVER RUPERT

*First Methodist Church, Jackson, Mich.*

ONE FEELS about this question much as Lincoln felt about the length of a man's legs: "Long enough to reach the ground." A funeral service should be long enough to do justice to the occasion, but not so long that the family suffers.

Having lived in the Midwest, the South, the East, and the North-Central sections of the country, I have observed that each has its own customs. I have been in parishes where it was assumed the minister would conduct a 45-minute funeral service, replete with three vocal numbers, an obituary, and a full-length funeral sermon. Another section of the country tends toward the 10-minute service of Scripture and prayers. While still another

uses the funeral occasion as the "big" service of the season, with many features which tend to load the service with appeals to the emotion.

This leads to a basic question: what is the primary purpose of a funeral service? Is it to offer a time for an emotional outburst of grief in a religious setting? Is it to remind friends and relatives of the kind of life lived by the deceased—good or bad? Is it to be a gesture in the direction of a half-held belief that there is something more than death in store for humankind? Is it to assure the arrival of the departed in heaven?

Or, is it—as I believe—a memorial service when the ministry of comfort of our Christian faith is

brought to persons who must face the fact of death? Then the religious resources of our faith are called to our attention in the context of a worship service dedicated to the memory of a departed loved one or friend for whom the service is being held.

This calls for the comforting and encouraging promises of Scripture, the stately reassurance of ritual prayers, the strengthening quality of religious poetry—all set in the framework or frame of reference of the Christian faith in the eternal life.

The use of the ministry of music,

through organ and voice, may be found helpful; but only if it reflects the great hymns and music of faith, not the sentimental, tear-jerking gospel-song type.

This, then, leads finally to an answer for the original question. No funeral service should be less than 10 minutes—though I know an Episcopal clergyman who regularly is clocked at eight minutes for his service. Few services need to be more than 15 minutes (without vocal music). The services I conduct run regularly 14-16 minutes. I cannot conceive of any service exceeding 30 minutes.



## *Comfort the living . . .*

By HARRY PRESSFIELD

*retired minister, San Jose, Calif.*

THE FUNERAL DIRECTOR, sitting next to me recently, had an answer: The entire service—prayer, Scripture, solo, and address—should not run over 20 minutes.

When our ministerial association met with funeral directors, the latter were sure that the funeral address ought not last more than 10 minutes. They advised us that the ministers who held short services were the most popular and were

called on most frequently of all.

I am not sure that the public is as eager for a "quickie" service as the funeral directors believe. Of course, relatives who are bowed down with grief are susceptible to suggestions, and usually agree when the proposal is made that "extras" be omitted and the service be kept as short as possible. Later they may wish it had been otherwise.

The funeral service is for the liv-

ing, of course. It is intended to bring them comfort and confidence, to strengthen their faith. We usual-

ly fail in this purpose when we whisk through the service as though we are in a great hurry.



## *Depends on the purpose . . .*

By C. P. HARDIN

*Centenary Methodist Church, Chattanooga, Tenn.*

**B**ECAUSE of the continuation of pagan practices in some funeral services, we do well to ask how long the funeral service should be. To answer, one must first decide what should be the purpose of the funeral service. Once the purpose of the funeral service is defined, we have the answer to what should be included or excluded.

For me, the purpose of a funeral service is to lift up the eternal Christ and point the family and friends to him for comfort, guidance, and strength. Dr. William Carey, when he was quite old, said to a friend, "When I am gone, don't talk about Dr. Carey; talk about Dr. Carey's Christ."

Let it be said that in all cases I feel the minister should consider the wishes of the family of the deceased and govern the service accordingly. Increasing numbers of families are requesting a "short"

service. My conclusion is that a service should be long enough to fulfill its purpose, and short enough to refresh the family and friends physically and spiritually. Some 20 to 25 minutes should accomplish these ends.

A 20-minute service will, of necessity, leave out certain elements which may be in the nature of a display. It will exclude a long funeral oration, a musical recital, a parade of flower girls and other honorary attendants, a recital of the honors and accomplishments of the deceased, and a final line passing by the casket. I feel it is much better for those who wish to have a final, tender look at the earthly body, to have this opportunity before the service begins. Then close the casket and keep it closed; turn the attention of family and friends to spiritual meanings of the funeral service.

Then the service becomes a real worship experience. Perhaps a suitable musical selection, using vocal numbers sparingly, will lead the worshipers into the presence of the resurrected Christ. While they wait in his presence, set the mood for the service with a few appropriate passages of Scripture appropriately read.

Offer brief invocation, asking that God open all hearts to receive his message of love. Then more of the great Scripture passages, and perhaps a few, well-chosen statements of the great affirmations of the Christian faith, will help the worshipers become aware that the eternal Father is speaking to his earthly children through this experience of death.

Thus the assurance of eternal life for the soul is strengthened for all who are present.

The closing prayer should help the bereaved feel a deep sense of gratitude to God for the blessings he has brought through the earthly life of the deceased. Also, the closing prayer can take firm hold on the promises of God to his children through Jesus Christ; seeking to help the worshipers live with more faith, with brighter hope, and with eternal love.

If we sympathize deeply, plan wisely, and pray understandingly, we should be able to accomplish these purposes in less than 25 minutes for the length of the entire service.

## Thankful for Death

I say "amen!" to the prayer of the young pastor who prayed, "Lord, we thank thee for life—and for death." After all, to many helpless sufferers death comes as God's messenger of mercy.

I think of my own mother, suffering excruciating agony for months. I heard her plead with God piteously, "O God, ease my pain or let me die!" And I never was more thankful than when death came.

I just have a letter from a woman whom I remember as a radiant friend of my mother. Now past 90, she writes: "My fine son-in-law has died, also my sister. I am the only one remaining of eight brothers and sisters. I am sick and the pains are sinister; I may not write again. Please pray that my going may be easy."

It would be a great relief to us, and to our loved ones, if we were to think of death as a natural event in our mysterious life as God planned it, and his opening a gate for us into the next higher state of being. . . .

To accept this view openly, to speak of it frankly, would help in taking away much of the morbid fear of death. Then others could sincerely join in the prayer of the young pastor, "... we thank thee for life—and for death."

—S. L. MORGAN, retired Baptist minister, of Wake Forest, N.C.

*Speaking to his Christian seminary students in Red China, President Ting indicates the nature of apologetic in that nation today.*

## Is Christianity an Opiate?

By BISHOP K. H. TING

Translated by FRANCIS P. JONES

Excerpts reprinted from the *Nanking Theological Seminary Review* and the *China Bulletin* (Dec. 9, 1957).

**R**ELIGION is the opiate of the people.

This sentence of Marx is sufficiently cutting and clear.

But regardless of how applicable this saying is to Christianity, let us note first of all that the point of the criticism is directed against the religion of certain times or persons, and not against religion itself.

To analyze the effect which religious belief has had upon some individual is one thing; the question of whether God exists or not is an entirely different thing.

Let us grant for argument's sake that you have discovered that the religion of certain individuals has had a narcotic effect upon them. But this discovery does not at all prove that the universe is without a creator. The mental state of some believers may be unstable, so that they seek for an anesthetic and use religion as an opiate, and some

preachers may even present religion in this light; and of course this is not good. But what does this prove regarding the existence of God?

The thinking of some religious believers is backward and needs help, but the fact that these backward believers use religion as an opiate has no bearing on the question of the being of God. Similarly, if they were progressive, that would not prove that God exists. The existence of God is a different and independent matter.

There are many things, and not just religion, which are used as opiates. Literature, art, science, all can become means of intoxication and escape from reality.

The other day we had a meeting with some students from the University of Nanking, and some of them were students of astronomy. I said to them, "Let us imagine a man who, because of some great grief, has become very pessimistic about the world, his country, and his family, and so he seeks for an escape from reality in order to be-

numb his mind. Is it not possible that such a man choose astronomy as his opiate?

"Day and night he might sit at his telescope, drawing calmness of mind from the great emptiness of space. But the fact that he was using astronomy as an opiate would not mean that the sun, the moon, and the stars which he saw through his telescope did not really exist. On the contrary, it is possible that his observations might make a great contribution to the advance of astronomy. His subjective psychological state is one thing, the objective existence of the universe is quite another thing."

If anyone, on discovering that certain religious believers in certain periods of history have used religion as an opiate should draw the conclusion that, therefore, God does not exist, we should say to them, "Your logic is not good. You have no right to draw that conclusion from that premise."

Certainly, it is a painful fact, which we cannot and need not deny, that religion has been preached by some preachers and received by some believers as an opiate.

The statement, "Religion is the opiate of the people," was made some time before Marx by Charles Kingsley, an English clergyman, who had great sympathy for the downtrodden working classes. At that time the destructive features of capitalism had begun to appear,

the life and security of workers was without protection, and even five- and six-year-old children had to work in the factories under inhuman conditions.

In the face of such conditions, the church of that day did nothing but urge people to control themselves and accept tyranny, saying that after this life they would enjoy happiness in heaven. That was why Kingsley made his stinging statement.

But the use of Christianity as an opiate is an accident and does not belong to the essence of Christianity. In Matthew 27:34 we read that when our Lord hung upon the cross, a well-minded individual, wishing to relieve the pains of Jesus' death, offered him a cup of some opiate, which when he had tasted he would not drink.

Did he not have the right to drink it? Why did he refuse? Our Lord, at the end of human life, at that most important moment when he was bearing the sins of all mankind upon the cross, wanted to keep a clear mind to the very end. He was not willing to use a drugged and benumbed mind to complete the work which his father had given him to do.

See, how without hesitation he refused the opiate. Consider, if he had consented to drink the drug, that he might have escaped the pain; but then he would no longer have known what was going on around him, the seven great words

from the cross might have been left unsaid, and the meaning of the cross itself would have been dark and unclear.

What Christ gives men is forgiveness, consolation, and strength—not a numbed spirit. We pray, "Thy will be done on earth as it is in heaven." Where is there any opiate in that prayer?

Ambrose (340-397) once said: "You rich men, when will your greed have an end? Will it continue until there is nothing left on earth but yourselves? How do you dare to take all nature as your own? The world was made for all men; how can you claim it as your private property? Nature does not recognize the rich; it produces the common man. The products of nature are for the use of all, and God wants the world and all it contains to be for the use of all."

The saint who said this was not a man who had been benumbed by some opiate. In the museum at Prague there is a statue of John Hus, on which is carved this memorable saying of his, "Woe to me if I keep silent. If I do not speak out against the gravest evils, then I become an accomplice of sin and hell."

Who dares to say that a man who talks like this has been drugged with an opiate?

People do not take the primitive nature of early communist society as a reason for distrusting the future of the Communist world; they do not, because of the absurdities

of alchemy, look down upon modern chemistry, nor because of the superstitions of old-time astrology despise modern astronomy. In the same way, you cannot take such ideas as "opiate" to weigh the Gospel of Christ.

One should study religion concretely and not proceed from *a priori* definitions; otherwise one will fall into the error of dogmatism. Feudalistic barons or bandits said they were acting for heaven, and then proceeded to oppress the people.

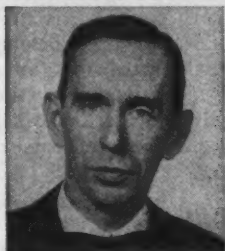
The Taiping leaders also said they had been appointed by heaven to liberate the people, and they really did liberate them. Both used the word "heaven," but with what a different meaning. In the middle ages the contending schools of nominalists and realists were both faithful to Roman theology, but any one with even a moderate knowledge of philosophy knows that we cannot consider them alike and without discrimination mark them both as unacceptable.

The idea of paradox is entirely a theological idea, but it cannot be denied that ever since science was liberated from obscurantism, the idea of paradox has had great influence in it. If we say that religion is by its very nature reactionary, so that its progressive manifestations are for that reason more dangerous than its reactionary manifestations, then what shall we say of the Chinese Christian Church today?



*Both the clergyman and the psychiatrist are considered specialists, but they have much in common with each other.*

*Logan Gragg, M.D., superintendent of Eastern State Hospital, Lexington, Ky.*



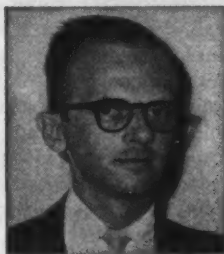
## ***Let's Break Down the Barriers***

By LOGAN GRAGG and  
LEONARD MORGAN, JR.

BY ANY standard of measurement John Martin had a happy life. He had a good job, owned his home and a new model car. His three children were healthy and intelligent. He had just accepted a place of leadership in his church. Yet, in spite of these things, he had become a constant visitor to a long series of doctors. Finally, he was referred to a psychiatrist. His complaint—a partial paralysis in his right hand.

Because of John's history of active participation in church life, the psychiatrist called his pastor. During the course of conversation, the psychiatrist mentioned that John's trouble was a "conversion reaction."

The word "conversion" has a clear meaning for the psychiatrist,



*Leonard Morgan, Jr., Baptist minister, is supervising chaplain for the hospital.*

but another equally clear and very different meaning for the minister. Because of confusion and misunderstanding concerning this single word, the minister and psychiatrist became antagonistic toward each other. They were then unable to work together to help John.

These two men had a problem in communication. In striving to help

troubled people, ministers and psychiatrists inevitably find situations that call for mutual understanding. There are certain barriers to clear communication and, before they can be eliminated, they must first be recognized. The problem of different meanings for the same word is only one of several barriers.

**AT LEAST** two additional factors hamper communication between ministers and psychiatrists. The first is the traditional role assigned to each by the community.

Both professional persons are expected to be experts in handling problems of troubled people. But, because of differences in problems, both ministers and psychiatrists sometimes find that they must work in areas outside their major professional identification. For example, the field of the social worker must often be entered by both. When they need to co-ordinate their efforts here, they may try to communicate as experts without either of them having the knowledge of the expertly trained social worker.

Traditionally, the minister has been seen as the guide in pointing out the highest moral standards to the community. He may think that psychiatry, especially Freudian psychiatry, condones or encourages unconventional behavior.

But the clergyman is concerned with more than the eternal life of his parishioner, and the psychiatrist

similarly is concerned with more than merely the day-to-day happiness of his patient. The fact that a problem of communication exists between them indicates that, at least in some ways, they are working in the same areas, may be striving for the same goals, and may be able to make unique contributions to each others' work. Actually, the valid religious experience that the minister wants for the parishioner may not be obtained until he reaches a certain level of maturity as defined by the psychiatrist. So, clergymen and psychiatrists are really concerned with such similar goals, and it would seem that more co-operation and less competition would help communication.

A second factor between these professions is the difference in emphasis in the concept of man. The psychiatrist is usually concerned with the mind and its interrelatedness with the body. The clergyman usually emphasizes the body and the soul. The psychiatrist aims at making the body healthy and the mind clear in solving individual problems. The clergyman may feel that curing the body of any illness and putting the soul straight will alleviate all problems.

Communication would be made easier, if, both psychiatrists and clergymen could adopt a common view of man. This concept would be that of a tricotomy—that is, man is composed of an inseparable, interrelated, interacting combination

made up of body and mind and soul.

There are at least two factors in the problem of communication between ministers and psychiatrists that are not unique to these two professions. The first is difference in background of training. The way in which the two professions set forth the rules or laws of professional attitudes is strikingly different.

In religion, a dogma or statement is proclaimed, and from this statement generalizations are made to all possible situations. These generalizations are not always investigated, and it is occasionally difficult to fit a generalized statement into a specific reality. The statements of some religious groups concerning divorce are a pertinent example.

On the other hand, the psychiatrist's background is that of a scientist. Theoretically this should mean that every generalization of a new statement is investigated. If these generalizations are found to be inaccurate, the original hypothesis is changed or adjusted.

Although there is intensive training for both professional groups, there seems to be little concern for understanding what is going on outside one's chosen field. This lack of understanding is evident in the failure of the psychiatrist to understand the minister's point of view and the failure of the minister to appreciate the real contribution of psychiatry to pastoral counseling.

One other facet of this problem

of communication caused by differences in training is that of determining what is truth. Both ministers and psychiatrists seek the truth or reality of a situation—the psychiatrists by realistic exploration of the actual situation and the minister by consultation with a standard theological book.

There can be confusion when ministers and psychiatrists have different bases of truth from which to act. Indicative that the total truth may not yet have been obtained are the several schools of psychiatry and the many systems of religion.

The last factor which presents a problem in communication is the common desire of man to play the part of God. Of course, the desire is not limited to clergymen and psychiatrists! Probably the greatest symptom of this disease in the ministry and psychiatry is simply the failure to ask questions. An evaluation of a situation is made on the limited basis of one's personal background, and this evaluation may not be completely valid.

The unique position which ministers and psychiatrists share in helping troubled people may give rise to the feelings that they have the power of a deity. These feelings should not be confused with the feeling that one is God. In any case, these feelings should be recognized for what they are and eliminated as barriers.

These are some of the factors which complicate communication

between ministers and psychiatrists. Some of these barriers create real problems, but realistic communication is possible and desirable.

One obvious avenue for increasing communication is that of additional training and shared experience. This could take the form of workshops at any level of professional competence, an interrelated program of experience and training during the residence period of professional preparation, or the simple experience of finding out what the other is doing.

Probably the best way is for ministers and psychiatrists to become acquainted as individuals on a personal basis. These friendships cannot be forced, but must grow naturally from a mutual desire to know each other as persons first and professional representatives second.

### Parable of the Hoyos

We are told that the best tobacco in the world is grown in Cuba at the bottom of indentations in the earth called "hoyos." Some of these depressions are several hundred feet deep. Their walls are nearly vertical, so that it is necessary to reach the fertile depths by several stages of ladders.

The oxen used to cultivate the soil are carried down when they are calves. They never return to the surrounding tableland. It would be rather awkward to carry an ox up the ladders.

An analogy is suggested. Young

After there have been sincere attempts to eliminate the recognized barriers and after there has been suitable training and sufficient opportunity for the establishment of personal friendships, and a common view of man has been accepted by both ministers and psychiatrists, they should be able to relate themselves to each other in a unique, two-way, general practitioner-specialist relationship.

In problems of the soul the minister is the specialist, while the psychiatrist is the general practitioner. In matters of the mind the situation is reversed. In this particular relationship, ministers and psychiatrists need no longer prove their importance to each other and can settle down to the job of helping troubled people, which is a first responsibility for both of them.

children naturally acquire persistent attitudes. They may become imprisoned, as it were, by habits, personal traits, and prejudices of their early emotional conditioning.

Fortunately children, however, can climb ladders of development. Thoughtful fathers and mothers, knowing that life has its encircling precipices, secure ladders to high ground and encourage their offspring to climb them. The church is one of the available ladders.

—PHILIP C. JONES, associate secretary,  
World Council of Christian Education  
and Sunday School Association

*Good counsel before marriage  
aids future pastoral relationships  
in times of family stress.*

## counseling couples about MARRIAGE

By EDWARD  
JERVEY



**DURING** my first year as a pastor, I found many couples coming for marriage counseling who were unwilling to read a book on the subject. Our discussions were not very profitable and were a strain.

I decided to prepare a three-page pamphlet that would serve as a summary. This has helped in counseling, and many couples have told me later that they have referred to it together periodically.

With each couple I try to have at least three sessions—two before marriage and one about a month after the honeymoon. Some counselors have one session with each partner individually; but I have not always found that possible. Besides, I feel that since marriage must be a partnership of frankness and understanding, the counseling sessions should set this pattern.

*Edward Jervy, while completing work on a doctor of philosophy degree, is serving as assistant pastor at the Methodist Church, Artesia, Calif.*

It is ideal, of course, when one can begin the counseling three or even six months before the wedding. But this is possible only with some couples, even within one's own parish. And increasingly, pastors are called upon to marry couples who are either related to the church in name only or not at all. It is for these couples that this pamphlet was written.

As for divorced persons, I have discovered that the problems must be dealt with as each case arises and within the bounds of the counselors' own convictions. I am convinced that fewer divorces will occur, if we give ourselves devotedly to this high privilege of marriage counseling.

I use my pamphlet as the basis for counseling in each session. At

our first contact previous to any counseling, I give each person a pamphlet and ask that he read individually and then together before the first session.

Of primary importance is knowing the couple. Where did they meet? From what part of the country do they come? What about their parents? While such questions may not seem important to the matter at hand, they help to develop a *rapport* between counselor and counselees. We are in a relaxed mood and ready to discuss the factors listed in the pamphlet that contribute to happiness in marriage.

Each factor is prompted by several questions, which are both suggestive and thought-provoking. For example, under "Genuine Affection" the couple reads:

"Do you express affection freely, or take it for granted that the person you love knows it? Which was the pattern in your childhood home?"

"Do you do little things not expected of you ever so often (like bringing flowers)?"

"Do you discuss weak points of the person you love in public?"

"Happy and lasting marriages are those in which affection is never taken for granted. The amount of overt affection will depend on the background of each person, and thus it is important to consider this. Cleanliness, thoughtfulness, and criticism face to face, in private, will go far toward successful marriage.

The first factor discussed in the pamphlet is "True Love and Emotional Maturity." I encourage each to share his or her ideas about the meaning of love, its basic characteristics and evidences in relation to the person he or she is about to marry. "Is each of the persons emotionally mature?"

The second factor suggested is "Social Activities and Attitudes." "Are similar interests important to the partners? Do they have interests outside themselves, such as music or art? How does each feel about the other's friends? How important are smoking and drinking?" I have found that many couples begin to face these matters for the first time in our counseling session.

A third factor, "Genuine Affection," has already been suggested. A fourth factor is "In-laws." "Are the backgrounds of the couple important? Do the parents approve of the marriage?" If not, the counselor should know why—and he should know *now*. Sometimes he can help a parent form a closer bond instead of an emotional feeling about losing a child. In other cases, parental opposition is better based, and the counselor should explore the matter before proceeding further.

The fifth factor, which closes the first session, is "Sex." Many couples are still tragically ignorant in this area. I try to discover if either one has read any significant book on

this factor. I have found "Sex Knowledge Inventory, Form X," developed by Dr. Gelolo McHugh of Duke University, to be a real help; and I have yet to find a couple unwilling to take this test.

The results of the test can serve as an introduction to the second counseling session. I have always urged each couple to have an examination by a qualified physician and to talk over with him the matter of birth control.

OF COURSE, the personal attitude of the pastor can be vastly important, not only setting the couple at ease but also placing the sex life in its proper perspective as a part of married life. Probably no one has said it better than the Rev. Robert Burns, pastor of Atlanta's Peachtree Christian Church: "Sexual intercourse is a way of maintaining and increasing that tenderness which puts a song in the heart of married people."

"Adjustment to Others" is a sixth area of concern. "How important is the willingness to take constructive criticism? Does each realize that seeming trifles can take on gigantic proportions? Is each of the nature that he can discuss—not debate—problems frankly with the other? How important is the idea of marriage as 50-50 proposition?"

"Children" is a vital factor in married life. Many couples have talked this over together; others

have given it very little thought. "Does the couple really want children, or do they consider having children as the socially acceptable thing? Does the desire for children promote happy marriages? How do they feel about adoption in the event they are unable to have children of their own?"

An eighth area of importance is "Finances." "Does the prospective husband have a job? Will the wife work? What about life insurance? What is their attitude toward money? Is it all-important?" Answers to these questions often have an important bearing on the success or failure of a marriage.

"Religion" is the final factor. I discuss it last with the couple, not because it is last in importance but because it embraces and undergirds all that has preceded. "What part is God to have in building their lives, their home? Is the Church important to them?"

"Are they both Protestant? Have they talked through their religious faith together? Do they have a growing faith?" As my wife said some years ago, "When God is in the center of the home and love the key that opens its door, then will marriage be lasting, happy, and enriching."

The second session is closed by a discussion of the marriage ceremony. We explore its meaning and symbolism, and I try to answer any question that the couple may ask.

A final session can be significant

some weeks after the honeymoon. The couple have begun to discover each other's qualities. It is a wonderful and creative experience.

A word of encouragement and hope can be meaningful now. These moments together often lay the foundation of a continuing relationship. I have had many couples later join my church or come back for counseling on various matters. Be-

fore they leave, I give them a list of good, time-proven books on various areas of married life.

If we can help couples to believe in themselves, to lift up love, trust, and understanding, to be expectant of their life-long adventure with one another and with God, then perhaps we have, however humbly, fulfilled a part of Christ's high challenge to us as his pastors.

### **Sixteen Times to Send for a Pastor**

1. When a loved one is seriously ill, and facing death.
2. When a relative continues to be despondent following the death of a loved one.
3. When you are facing a surgical operation.
4. When you are facing adjustment to a physical handicap.
5. When you are going through a long convalescence.
6. Following the birth of a baby.
7. When you desire to join the church.
8. When you have begun to worry about excessive drinking.
9. When a loved one is drinking excessively.
10. When you are having difficulty in your marriage.
11. When you are choosing a life work and feel uncertain about your choice.
12. When you are choosing a life mate and have doubts about your choice.
13. When as a parent you are concerned about either of the above decisions for your son or daughter.
14. When you are discouraged and life has lost its meaning.
15. When a loved one has become despondent for no obvious reason.
16. When the behavior of a loved one shows marked and rapid change, whether it is toward excessive misbehavior or excessive interest in religion.

—RUSSELL L. DICKS, *Religion and Health*



# HARD OR SOFT SELL?



By HUGH T. KERR, JR.

*Reprinted from Theology Today, and Information Service, National Council of Churches (May 11, 1957).*

*Response to a defense of Madison Avenue methods of commercial advertising and public relations that was published in the Feb. 9 issue of the National Council of Churches' Information Service.*

IT IS no doubt a questionable procedure to compare the Church's task of proclaiming its message with the philosophy and strategy of salesmanship as practiced by big business. Christianity is not a product to be advertised by hucksters interested in increasing sales, in creating needs, in meeting competition. A recurring objection to certain evangelistic campaigns is that they are too tied to the razzle-

dazzle of publicity stunts and the commercialism of advertising at its worst. The Church dares not make its own the standards which appliance manufacturers and brewers set for themselves.

Now the Church in its evangelistic task, whether it be preaching, theology, social witness, or missions, is confronted by the diverse claims of *hard* and *soft* sell—though we may not think in this particular vocabulary. Should churchmen use hammer strokes and strident tones? Is the language of churchmen too hackneyed or too shrill or too stereotyped? Has the hard-sell school contributed clichés that fall on ears deafened by the monotony of verbal drubbing?

Wherever hard sell hinders rather than helps, it is time to consider

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APRIL, 1958

the merits of soft sell—whether it be advertising or evangelism. We suggest a three-point strategy:

First, in presenting the Christian faith, don't try to tell all; be selective. Lord Acton, editor of the *Cambridge Modern History* once remarked: "Mastery is achieved by resolved limitation." That is something to think about, and it means that what is left out of our message at any particular time may be as important as what is included. A sermon should proclaim the Gospel, but it need not rehearse the whole range of biblical revelation; a book on doctrine should expound the Christian faith, but it need not be a *summa theologica*; a missionary appealing to non-Christians should clarify the essence of Christianity, but he need not detail the whole history of western Christendom. . . .

St. Francis preaching to the birds, the legend of the juggler of Notre Dame, Albert Schweitzer's Lambaréné mission (whatever may be said of his formal theology)—all these in restricted fashion may speak a surer message than didactic indoctrination in all the fine points of biblical history and doctrine. . . .

A second rule in presenting the Christian faith would be—don't make too many claims; allow for some mystery and perplexity. This follows from the first rule. If we need not tell all, then we must necessarily be impressionable, suggesting, and implying, and perhaps intriguing and tantalizing. But for

this very reason, we must beware of dubious and ambiguous claims.

In our day the religion of relief—whether from individual or social troubles and anxieties—is something for us to watch carefully. It is true that the Christian faith promises "peace," "rest," "good cheer,"—all, incidentally, words used by Jesus. It is also true that, unless the Church can offer the world something better than it already knows or has, it might as well keep silent. The Gospel, we must not forget is "good news," and it is our responsibility to proclaim the good tidings with a sense of joyful abandon and evangelical optimism. If we cannot do this, we cannot do anything worth while. If—theologically—we became so enmeshed in our antinomies or paradoxes that both affirmation and action are paralyzed, we are unfaithful stewards of the heritage bequeathed us. Moreover, people today desperately want to know what Christianity has to offer, whether it adds or subtracts from life, how it proposes to solve the riddles and vexations of life, why—in a word—they should take it seriously.

Christianity must make its claims, but let its spokesmen take care to relate its claims to its demands. . . .

There follows a third rule in presenting Christianity to our day—don't clobber with clichés; be creative and imaginative. This is largely a matter of language, but it relates as well to the whole problem of

translating traditional into contemporary forms and patterns. One reason "hard sell" is giving way to "soft sell" is simply because the former is cliché ridden. And when a message to the public is framed in clichés, fatigue of believability inevitably sets in. Now a cliché, a stereotype, a platitude is not necessarily untrue just because it has been worn thin with too much handling. But the point is that the point is invariably dulled, the message doesn't come through, communication is thwarted. . . . Creative imagination must be summoned and enlisted in the cause. Not in order to be tricky or devious or esoteric. Not in order to say a new thing; but to say an old thing in a new way. . . .

Religion ought not to be isolated by the verbal cliché curtain; it should be the most interesting, colorful, exciting thing imaginable.

But do we bring imagination into captivity to Christ and his Church? Who today is translating doctrine as C. S. Lewis and Dorothy Sayers did some years ago? Who is stirring the poetic imagination like T. S. Eliot and W. H. Auden? Who are the novelists like Graham Greene and Charles Williams at work in our day? And what of painting, music, drama?

The names above are mentioned to show that fresh insight is possible and has been at work in our generation. But scarcely a dent has been made in our steel-like traditionalism. We are still too cliché prone, and this is a pity especially in a day when "the return to religion" finds more people than ever wistfully looking and longing for something creative and imaginative. May it not be said of us in our day that "the hungry sheep looked up to us and were not fed?"

### Clue to God

The centuries have come and gone. Men have differed enormously in their thought concerning Jesus and their attitudes toward him. Some have called him God. Some have called him man. Some have called him God-man. They have theologized and theorized about him in every imaginable way; but, whatever the Christological level at which men have placed him, they have agreed that in him is to be found the clue to the nature of God and his purposes for the world. They have generally accepted as true his statement to Philip, who said to him one day, "Show us the Father, and it sufficeth." Jesus replied: "Have you been so long with me and yet have not known me? He that hath seen me hath seen the Father."

—from *Jesus Compared* by CHARLES S. BRADEN (© 1957 by Prentice-Hall, Inc., published by Prentice-Hall, Inc., Englewood Cliffs, N.J.)

**For the increasing numbers of churches looking into air conditioning, here are comparisons of the three basic systems.**

## **SPRING PLANNING FOUR**

**A**IR conditioning of churches is upon us. More and more, physical discomfort experienced during the heat of summer is becoming a thing of the past. Pot-bellied stoves of the early meeting-house days with neither air ducts nor fans have faded from the memories of most of us. Even forced circulating air systems, without some means of cooling, seem inadequate today. We are rapidly approaching the time when for many churches air conditioning is virtually a "must in part or all of the church."

There are two prime causes for summer discomfort: heat and humidity. Which of this pair is worse is difficult to say. We do know that, as the temperature rises, the heart beats faster, pumping an extra supply of blood to the veins at the surface of the skin. This is an automatic process to help rid the body of excess heat. Like a thermostatically controlled heating system, this adjustment to changing conditions is going on continually to maintain

normal temperature of the body.

Heat alone is one thing, and heat accompanied by humidity is another. On a dry, hot day, the body can handle heat, but when the barometer drops and air becomes saturated with moisture, the body cannot be expected to absorb perspiration. Then the person experiences increased discomfort and an accompanying depressive effect. And since people are people, it is reasonable for them to be more regular in attendance at church services conducted in a room that provides some of the extra comforts and conveniences to which they may or may not be accustomed in their homes.

The fact that people want to be reasonably comfortable does not prove that we have degenerated into a nation of "softies," demanding plush seats, overstuffed chairs, and other luxuries. Air conditioning is not a sop to our love of ease; but neither is it a cure-all for ills that churches are heir to. Yet, there is no doubt that it is an aid to wholesome physical responses and mental alertness.

A well-rounded program of

*H. M. King is director of the Department of Architecture, Methodist Board of Missions, Philadelphia.*

## SUMMER COOLING

By H. M. KING

church, church school, and recreational life calls for a sizable building to house it. If air conditioning is desired and there is not sufficient reason to include it in all parts of the building, it can be started and added to step by step. The order of preference, I would think, gives priority to the nave and the chancel.

The cooling capacity of coils and condensers does not need to be as great in a church as in a theater, even with a capacity audience, because of the length of time a church is continuously occupied. Less tonnage of air conditioning (a ton equals about 12,000 British thermal units per hour) is required to produce satisfactory results for the duration of a service lasting an hour than for one lasting two, three, or more hours, if the cooling system is turned on far enough in advance of the opening hymn to build up a reserve coolness.

Although equipment thus limited in size cannot maintain a constant temperature with a "full house" for extended periods of time, it will, under normal conditions, give satisfactory results. Before the temperature rises enough during a single

service to cause discomfort, the time for dismissal will have arrived. In this way, both installation and operating costs can be held to a minimum.

When air conditioning the nave and chancel, it is wise to install ducts and dampers that will permit diverting the flow of cool air from that room to the all-purpose room for fellowship, recreation, and dining purposes.

Here again, it should be emphasized that the capacity of the equipment need not be such as to carry the sanctuary and all-purpose room simultaneously. If it is important to hold down the size and cost of cooling equipment, it is well to remember that there are many times when the two rooms will not be used simultaneously. The relatively small additional cost involved to work out satisfactory cooling for this combination of rooms deserves careful consideration before abandoning the idea.

A really ambitious official board that wants to air condition an entire church plant can handle the education areas by sections or by floors, and of course individual

rooms can be cooled by separate self-contained units, which may be installed at any time. In fact all parts of a building can be cooled either by a large central air-conditioning plant involving the use of ice or water storage tanks or by the use of several self-contained units of varying tonnage.

Churches that do not need to be so discerning of costs may be guided by competent engineers in making a wise decision about the best type system to install for their particular requirements. In fact the employment of a specialist in this field is important in any case.

**OF THE SEVERAL** types of systems that have been successfully used only three need be mentioned. Briefly they may be classified as:

(1) *The direct expansion applied system*, where maximum values are realized in the event its first unit needs to be expanded subsequently to include other portions of a building involving either the addition of new wings or the remodeling of old churches.

(2) *The direct expansion self-contained system* which may be described briefly as the system employing the use of packaged-units.

(3) *The ice- or water-storage system*.

Which of the systems is best for a given church in a given locality, north or south, should be ascertained by studying the installation

costs; owning and operating costs; extra building costs required to accommodate air conditioning where it is considered in connection with new construction or in connection with alterations in the physical structure of an existing building; and space requirements for housing the coils, condensers, storage tank, cooling tower, as well as supply and return ducts for the flow of cooled air.

It has been stated by the Air Conditioning and Refrigeration Institute of Washington, that a "rough rule-of-thumb estimate sets the total cost of electricity for the entire summer at about \$15 per 10,000 British thermal units cooling capacity in the north and up to \$35 for the same capacity in the south."

However it is not believed that the same rule-of-thumb can be applied to a multi-horsepower unit. Such a rule depends on the cost of electricity as well as other factors which vary considerably from one area to another. (In Wisconsin, for example, electricity costs almost 15 times what it does in the area of the Tennessee Valley Authority.)

To complete the picture we must also consider costs for water usage, maintenance, taxes and insurance, amortization, and interest when attempting to arrive at a somewhat accurate idea of the total cost, including electricity, for operating even a single room air conditioner.

If we are permitted to speak broadly, it may be said that under

normal conditions 15 to 18 people in the north can be kept comfortable during a church service lasting an hour by one ton of cooling. In the south, 10 to 12 persons can be kept comfortable during the same period of time.

Returning now to a further consideration of the direct expansion applied system listed above in (1), we may for brevity call it the conventional system. It is a nonstorage system capable of continuing to produce a predetermined output of refrigeration per hour for an indefinite period of time. Presumably, this system could maintain a constant temperature with a rated peak load of human occupancy. So long as the room did not contain more than the capacity number of people for which the system was designed, the temperature would remain constant.

On the other hand, if half the audience left the room, it could become uncomfortably cool unless the controls were either manually or automatically operated. The kind of controls to be employed depends upon the way in which the system is planned. In an up-to-date system it is assumed they will be automatic.

Over against the conventional system just described, we may put the storage system to item (3) in the list above. This system calls for an installation with storage facilities to build up a reserve during the off-peak period when the room is not occupied. If its coils and con-

densers are designed with half the refrigerating capacity of the conventional system, it would have to operate twice as long to maintain a constant temperature throughout the period for which it was built.

A comparison of two systems similar to those described above could be entirely different in different communities, depending on the several factors which determine final price quotations.

Now if we were to inject a third system into the picture on a comparative basis, we might find the cost of it—that is, the self-contained system, item (2) above—to be the most economical of all.

The need for local counsel should be reiterated whenever a church gives consideration to air conditioning its buildings. This is important in order that the church obtain pertinent and reliable data from specialists in air conditioning.

If air conditioning is to be shared by your church next summer, it is important to start planning for it early—certainly well in advance of the season when it will be needed.

There are possible economies to be realized by engaging contractors before they become involved in a large volume of summer work. It may be that you too can save money by carrying your plans far enough in midwinter to enable you to award a contract for an early spring installation, and thus have it ready for use during the first hot preaching days of the summer months.

## The COMMISSION ON WORSHIP *in the Local Church*



*has the task of putting  
the hands of the people  
into the hands of God.*

By OLIN D. JACKSON

I BELIEVE that worship is a fundamental function of the Christian Church.

I believe it is so important that it deserves the dignity of position equal to other functions of the church. It is as important as missions or evangelism, as education or stewardship. In fact all these functions are related to worship as they are related to one another.

In an excellent little book, *Restoring Worship* (Abingdon, \$2.50), Clarice Bowman has a practical chapter on training church people for worship. This is the foremost task of the commission on worship in the local church, now authorized by the *Discipline* as "optional."

*Olin D. Jackson is superintendent of the Northeast district in the Minnesota Annual Conference.*

Worship is "putting the hands of the people into the hand of God."

Every church needs such a consecrated group constantly studying, planning, and teaching the values of worship.

When the commission plan of local church organization was adopted at the 1952 General Conference, the intention of those who wanted an optional commission on worship was that it should be on a par with the four stated commissions—missions, education, membership and evangelism, stewardship and finance. But the commission on worship, along with the commission on social and economic relations, was practically ignored.

Again, after the General Conference of 1956, the commission on worship was not included in the



preparation of materials for the quadrennial emphasis, although excellent booklets on the commissions on social and economic relations were prepared.

But the General Commission on Worship is beginning to take over leadership in providing some of the aids needed by local churches. It has recently produced a leaflet summarizing duties of *The Commission on Worship in the Local Church* (available from Paul Burt, secretary, 1203 W. Green St., Urbana, Ill. 10 cents each; 50 cents a dozen.)

Here are five purposes of a commission on worship in the local church: (1) To co-ordinate the work of all existing committees and persons who have responsibility and concern for services of worship and the equipment needed to conduct them. (2) To seek to improve the worship program and the worship experience of the people of the church. (3) To try to develop new and better techniques for worship in both old and young, in both public and private worship. (4) To try to equip the church with every aid to worship and to study the proper placement and use of the physical properties, materials, and symbols on worship. (5) To aid the pastor in training lay people, who may be participants from time to time, in the necessary activities involved in worship services.

This opens a number of areas of interest. Certainly it includes all areas of church music—choirs, musi-

cal instruments, hymnals, vestments, and so on—that are part of the worship service. The altar settings, equipment, decorations, chancel flowers, and their arrangement—all these need the close attention of a dependable group; for they have a part in the total worship experience. Ushers and ushering also belong to this area of concern.

The Sunday bulletin and other printed aids to worship and the worship service can be supervised by a commission on worship. The whole appearance of the sanctuary needs expert scrutiny and care. What better group could do it? When it comes to the sacramental services of the Lord's Supper and Baptism, every minister needs and wants proficient lay assistance.

Religious art and the use of pictures in the church sometimes become problems. Who is to decide which and where and how these shall be? Miss Bowman's chapter, "The Arts in the Service of Religion," provides discussion material for one full commission session.

The Methodist *Book of Worship* should be standard equipment for churches. Its placement and use needs the interest and promotion of laymen.

This is the age of electricity. New types and methods of lighting and spotlighting, amplification and hearing aids, audio-visual machines—these all need study and expert supervision and control.

Many churches have adopted a

book of memory and seek a proper and dignified location for it. Some responsible group should be in charge of its placement and care.

Thus accumulate the details and duties that can be gathered into a central group, such as the commission on worship. All of this is in addition to the major task.

In our district, we have experimented with a commission on worship in churches of various sizes. We have a district secretary of worship, who has provided a mimeographed guide for use by commissions; thus adding the missing link to the five booklets that were drawn up by our general boards last year. This mimeographed outline grew out of two worship seminars for ministers and laymen. (*A Better Record for Our Church in Worship*, Olin D. Jackson, 709 Woodland Ave., Duluth 12, Minn., 10 cents each.)

It seems important to suggest the steps for a local church to take in the initial organization of a commission on worship. First, selection of the chairman is of primary importance. Such a person must have interest and concern in this area of church activity. The nominating committee can make this choice, but the election should take place at the same time as for other commission chairmen. He should have the same status in the church organization as these other chairmen. This is no second-rate office.

The next step is for the chair-

man, the pastor, and the church lay leader to bring together all existing committees that have some responsibility for worship; such as, music, ushers, altar flowers, Communion, and so on. Other persons who have worship tasks—the organist, choir director, and head usher—should also be included. Persons from the Woman's Society of Christian Service and the Methodist Youth Fellowship who have special concerns in this field may likewise be included. If there are other persons in the congregation who have special aptitudes or talents and who could make a positive contribution to this work, they should be invited.

Then quarterly conference approval for the commission should be obtained.

When the personnel problem has been solved and the commission on worship organized, spend the first meetings in study. Study the total worship program of the church, its worthwhileness and effectiveness. Explore and develop different areas of special need or concern. This can be done through a series of questions. The mimeographed outline we developed for our district suggested 10 such studies in detail and indicated a dozen more.

In visiting the churches of the district where the commission on worship has had time to function, I have found that "wherever it is worked, it works." Worship and worship services improve.

## Devotional Life Begins at Home



*A parsonage family is finding that acts of worship at home help in knitting them together.*

IT WOULD BE hard to imagine a dietitian who did not think good food is important for her own family, or a parsonage family that did not feel the need of a period of family devotions every day. No spiritual growth occurs in a home with no time for spiritual pursuits.

To say that every parsonage family agrees is not to suggest that they do not have problems. The preacher's home is not exempt from the difficulties of finding time, providing variety and freshness in the observance, and meeting needs of people whose ages may range from infancy to old age.

How hard it is for any family to be together, quietly, all at once, and long enough for even a few moments of uninterrupted worship. The situation is even more compli-

cated in a parsonage home; for no pastor can be sure, even a day ahead, just what his schedule will be. Rarely a day without its surprises. Rarely a meal without its telephone call from someone who was sure he "could catch you at mealtime."

Except in unusual emergencies, there are few calls on the minister before breakfast; so that meal hour has proved the most satisfactory in our parsonage at least. This precludes a "catch-as-catch-can" breakfast. It must be an orderly meal where all sit down together. Of course, in families where babies or toddlers are on a schedule different from the rest, breakfast may be just as disordered and confusing for mother as the other meals can be for father.

Once the time for family worship has been set, there arises the question of ways and materials for worshiping. Such a period can quickly degenerate into a boring chore or a purely mechanical exercise.

How can vitality be maintained, variety and freshness be introduced, spontaneity be encouraged? How may persons of different ages be planned for? Can such a time of de-

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votion be tuned to the needs of small children, teen-agers, and mature adults, or must it be always on the level of the youngest member of the group? Can what is meaningful to a three-year-old be meaningful to his older sister or his grandmother?

Even in short periods of devotion a variety of practice may obtain; so that the youngest may take part, yet older people feel their needs met, too. Reading from the Bible always provides substance for mature thought, so that no older member of the family feels unsatisfied if the Bible is read. The small children cannot always understand it, however, and for their special use there are books designed for daily reading at their level of understanding. They are simple enough that, as a child learns to read, he is thrilled to find that he can contribute his new skill to the family's worship hour.

*Prayer Time and Worship Time*, edited by Edward D. Staples, are fine examples of material planned for young minds and new reading abilities. *Poetry Time*, compiled by John Brewton, contains a wealth of poetic expression understandable to young children and might well be combined in use with *Children's Prayers* by Lucy Gray Kendall. These four books are available from *The Upper Room*, 1908 Grand Ave., Nashville 5, Tenn.

In addition, there are two little books by William Woodall, *Devotions for Boys and Girls* (Associa-

tion, \$1.50) and *100 Devotions for Boys and Girls* (Association, \$2), available from the Methodist Publishing House.

No home could make a wiser investment than a subscription to the church school magazine, *The Christian Home*. It contains devotional selections for every day in the month—timely, varied material which could be the basis for interesting family discussions as well as worship. There are also suggestions for family projects growing out of the worship experiences, a means of extending the meaning of the devotional hour into the larger day. *TOGETHER* contains a meditation for each week.

For older children in the family, use may be made of *Power*, designed for teen-agers. Where *Prayer Time* is read one day or one week, *Power* might be read the next. There are also little devotionals in the intermediate paper, *Twelve-Fifteen*, including biblical references, which can be used with profit from time to time. Other possibilities for this age group are Clark R. Gilbert's *Devotions for Youth* (Association, \$2), Percy R. Hayward's *Young People's Prayers* (Association, \$2), and a publication of the Methodist Board of Education, *A Worship Anthology*—"Jesus' Way—Our Way."

*The Upper Room* is a valuable worship aid, as are the daily devotions books by E. Stanley Jones and others. These will be too mature for

the small members of the family, but sometimes it does not hurt to speak or read above a child's comprehension. As he struggles to understand, his mind and perceptions stretch—if the demands are not so great that he becomes discouraged.

Family worship is a means of growth as well as grace and should not remain static at too immature a level. When all has been said about adjusting the worship experience to various age groups, we can still be sure that the very act of regular worship itself has great meaning for all, even if sometimes it is too mature for some or too juvenile for others.

**I**N OUR ZEAL to have worship periods planned to appeal to and include the children, we are likely to forget that many families have no children. There is less of a problem in choosing material, but no less a need.

Amid such maturity, many books could be used that call for discussion, with great mental and spiritual stimulus. Kierkegaard's *Purity of Heart* (Harper, \$1.25), lends itself to such devotional use for example, as do many of the older classics, such as Thomas á Kempis' *Imitation of Christ* (Everyman's, \$1.85) or Brother Lawrence's *Practice of the Presence of God* (Morehouse, 65 cents).

For adults who prefer material divided into daily selections, there

are these three books by E. Stanley Jones: *Abundant Living* (Abingdon, \$1.75), *Growing Spiritually* (Abingdon, \$1.50), and *Mastery* (Abingdon, \$1.75). Others are *Streams in the Desert* by Mrs. Charles E. Cowman (Cowman, \$2.50), *Think About These Things* by Jane Merchant (Abingdon, \$1.50), and Margaret T. Applegarth's wonderful little book, *Moment by Moment* (Harper, \$2.75).

There is no dearth of material. A few minutes with a Methodist Publishing House catalogue or in the bookroom of an annual conference or the meeting of the Woman's Society will convince you that the longest lifetime could not exhaust the wealth of devotional material at hand.

But how to insure the participation of the whole family? One way is to ask the members to discover the materials. One person may bring a poem clipped from a church-school paper. Another may want to read a newspaper article. If all will search in the day's travel and read for something to bring to the worship hour, the time will have vitality and originality.

Participation in the prayer can also be encouraged. If time permits, each one in the family might pray during one devotional period, or a different person each day.

One very effective practice is for the family to join hands and pray in unison, "Surely God is good." Then, one by one each adds to it

"... to give us homes and parents who love us," "... to give us food to make us grow," "... to give us his Son." When each one has named a gift of God (and each suggestion should be different) the group closes the prayer as it was begun, "Surely God is good." This gives an opportunity for spontaneous expression, and children love it.

Special occasions open the way for more elaborate types of worship. Guides to pre-Christmas Bible reading may be obtained from the American Bible Society, which also suggests readings for the whole year. *The Upper Room* has a book of Christmas carols which contains worship services for Christmas Eve and Christmas Day. It takes some time and careful reading in advance, but it is especially significant to read each day of the week before Easter the appropriate events in the life of Jesus.

A publication of the American Bible Society, *The Good News*, will help with this project. Copies of single gospels, *Matthew*: "The Light of the World," *Mark*: "Sowing the Seed," *Luke*: "The Good

*News*," and *John*: "He Gave His Only Son" are available in pamphlet form. The choice of photographs is superb and will add tremendously to a child's mental image of the Holy Land.

For many families the breakfast table may not seem sufficiently "holy" to serve as the family altar, and some other center of worship will be more satisfactory. Here again, different members of the family may have a hand in planning and providing such a place of prayer, and family talents for artistic expression or flower arranging can be utilized.

Every family will discover new resources and solidarity in regular habits of devotion. The effects will permeate the rest of the home's activities and bolster each member away from home. As the years pass, the strong memory will not be so much of specific topics or prayers or books or passages of Scripture as of the act of worship itself, knitting the family together. It is the kind of memory that becomes the foundation upon which his own home will be built in future years.

### Changeless Symbols

Some symbols never change. A cross remains a cross, and a Christmas tree a Christmas tree; but the way they are placed and the way they are lighted and where they are placed may mean all the difference between a cross and a tree that says nothing, and a cross and a tree that stops a man in his tracks and sends him back to the Crucified or to the Child in the manger.

—A. R. KRETZMANN, in *The Cresset*

By DEAN M. KELLEY

## What Does a Pastor Owe His Successor?

A checklist sometimes helps in keeping the continuity.

METHODIST MINISTERS change parishes more frequently than in other denominations, and this is usually a boon to both minister and congregation. But it has one serious disadvantage: too often, six months are lost in each new parish before the new pastor "learns the ropes." He can preach; he can preside; but he cannot really "pastor" his people until he gains some acquaintance with them and with what has gone on in the church before him.

This lengthy "interregnum" can be substantially reduced by a brief collaboration on the part of the pastor leaving and the one coming in. There is a minimum of data that must be communicated in some way, if the pastoral service and the administration of the parish is to continue unbroken.

Some ministers seem to feel that

the *Discipline* of The Methodist Church provides all the guidance they need in any parish; but each congregation expands and elaborates its own meat and meaning upon the skeleton provided by the *Discipline*. To disregard this growth is often to do violence to fond traditions. Furthermore, there are riches of experience and heroism to be handed on and resources of property and personnel that should be placed at the newcomer's fingertips.

In a few hours the veteran pastor can orient his successor orally in the work of that unique situation, acquaint him with the plans in progress, and warn him of rocks and shoals of congregational history and opinion. Within a few weeks, however, much that has been said is likely to fade from memory. A written report is often much to be preferred.

Some may ask, "Is it not better that the old things be forgotten and that pastor and people take a fresh start?" This is a serious issue, and

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it carries much weight with older pastors. But does such a query not assume that the past was so spoiled and bitter that it needs to be forgotten? Perhaps there are more good reports to be passed on than bad, more accomplishments than failures in the past record of the church.

The minister who disdains to find out what has gone before shows a certain contempt for his predecessor's ideas and observations and for the continuity of the ministry as a whole.

It is easy to assume that the new pastor can find out from his parishioners all he needs to know about where things are stored, who can play the piano or the organ in an emergency, or who looks after the parsonage furnace. But which layman shall he ask? And all too often vital information is lost between two officers, each thinking that the

other is taking care of the matter at hand.

Any written report from a pastor to his successor that deals with pastoral and personnel problems should be absolutely confidential and handed from one pastor to the other in person. This material should no more be divulged than a physician should publish the medical history of his patients to their neighbors!

The body of information which each pastor owes his successor should not be considered an onerous obligation, but an opportunity to savor and to share the brotherhood of our profession. Just as ministers love to "talk shop," so should they also love to hand on faithfully and to receive the sorrow and the joy that is our common task.

Here is an outline of information for a new pastor that I have found valuable in my pastorates.

## ***Information for Your Successor***

### **Calendar of the Church**

1. What special services are traditional and have proved effective (Christmas, New Year's, Lent, Holy Week, Pentecost, World-Wide Communion Day, Reformation Sunday, Thanksgiving, others)?

2. What use is made of the Christian year in planning the preaching and program?

3. What social events or celebrations are observed annually?

4. What is the minister expected to do in relation to these?

5. With whom must arrangements be made for use of church facilities?

### **Worship Practices**

1. What is the customary order of worship? (File of bulletins is invaluable.)

2. What hymns are familiar? (A dated hymnal is also invaluable.)

3. How is Holy Communion celebrated here? When?

4. What laymen are capable of participating in worship services?

5. How are funerals, weddings, baptisms usually handled?



## Religious Education

1. What is the calendar and custom of the church school?
2. Who are its officers and teachers? (Comments?)
3. Who are available as substitute teachers or replacements?
4. What is being undertaken in the youth program of the church? What young people show potentialities of leadership? What are their career plans? College possibilities?
5. What training for church membership is in process? Is there released-time or other week-day religious instruction? Vacation church school?
6. Who are likely to attend summer church camps as campers or counselors?

## Organizations

1. What are the organizations? a. membership and officers (with term of office); b. meeting dates, service projects, and activities; c. budget and current balance; availability to church program.
2. How do the organizations work together? What are their problems?
3. What is expected of the pastor or his family by each?

## Personnel and Pastoral Care

1. Who are on the sick list? Where can they be visited?
2. Who are shut-ins (invalids, aged, blind, others)?
3. What personal or family problems need special care or attention? What community agencies are available for referral?
4. What potentialities of leadership on the part of laymen need to be safeguarded and encouraged? Who are future lay leaders, lay preachers, youth

sponsors, teachers, officers, and others?

5. Who will help with secretarial work, youth work, special projects?
6. What officers or leaders are failing, undependable, obstructive, or temperamental? What can be expected of them?
7. What policies govern church employees? How are hours and duties assigned and checked? When are vacations given (including the pastor's)? Who are available as substitutes?

## Financial Administration

1. Supply copy of current budget, list of officers, others. (This should include official board minutes and fourth quarterly conference reports.)
2. What fiscal years are in use; when do they begin (treasurer's, pledging, salaries, others)?
3. To what extent is strict budget accounting applied so that budget items are not overspent without warning? Is the budget "unified?"
4. How effectively do the commissions and committees work?
5. Is there a code of house rules, policies, or by-laws re-enacted every year? Who enforces them and keeps them up to date?

6. What endowments, bequests, memorials, and gifts have been given in the past and should be recognized or acknowledged? What can be cultivated for the future in this field?

7. What actually takes place in the "every-member canvass?" How many members pledge? Average pledge? To how many funds?

## Property and Equipment

1. What is the condition of church property (including parsonage)? a. What repairs will be needed in the

near future? b. Who should be called in an emergency, and who maintains furnaces, plumbing, electric fixtures, pipe organ, roofs, others?

2. What does the new pastor need to know about the care and operation of stokers or oil burners, water heaters, projectors, mimeograph, tape recorder, pipe organ, amplifiers, and other costly and intricate equipment?

3. Where are the following stored and where are keys to same?

a. Visual aids equipment.

b. Dramatics equipment.

c. Altar paraphernalia (such as vases, Bibles, Communion cloths and serveware, others).

d. Seasonal supplies (Christmas and Easter decorations, others).

e. Janitorial supplies.

f. Office supplies and stationery.

g. Recreational equipment.

h. Miscellaneous items: flags, gavels, tools, art supplies, others.

### **Plans, Policies, Program**

1. What trends are visible in the parish and community as to population and economic changes? How will these affect the church in the next decade? What should be its role in the community and is it fulfilling this role?

2. Is the church witnessing for

Christ in the community? How can its public relations be improved? How can it become clean, attractive, and inviting to the public eye?

3. What relations does this church have with other churches, denominations and faiths, and with secular organizations of the community? What community resources are available for program purposes? With what other pastors can one work effectively?

4. What are the characteristics of the membership of the church? What do they expect of church, the minister, his family? Is the church neglecting any age group or interest among its members? Is it overorganized? Are there too many meetings? Is it dividing rather than uniting its families?

5. What direction should the spiritual growth of the church take in the future? Is its devotional life adequate? Is its moral conscience alert to social and economic dangers?

6. Are the full resources of spirit, talent, time, and possessions of the congregation being mobilized for the work of Christ and his Church? If not, how can they be more fully utilized?

7. What new spheres of service may be attempted in the future? What areas of church life need strengthening or need a new emphasis?

### **Materialist's Version**

Advocates of materialism take 2 Peter 1:5-7 to mean something like this: "Make every effort to supplement your stove with a refrigerator, your refrigerator with a washing-machine, your washing-machine with a dryer, your dryer with a vacuum cleaner, your vacuum cleaner with a deep freeze, your deep freeze with a dish washer, your dish washer with a garbage disposal."

—WILLIAM C. SANFORD, The Methodist Church, Paradise, Calif.

*Ways to make the most  
of preaching in the days from  
Easter to Pentecost.*

## The Great Fifty Days

By WILLIAM FREDERICK DUNKLE, JR.

THE REDISCOVERY of the traditional church calendar by contemporary evangelical churches is one of the developments that many of us have personally witnessed. I can remember when it was the part of wisdom to say "pre-Easter" instead of "Lent"; and yet Lent is now observed as such in the churches of America. The Protestant pastor who now commends this as a useful Church season is no longer suspected of having put on the Pope's petticoats.

Of course, the progression of appreciation for the church year has not been uniform. It is more observed in some places than in others, and more of it is observed in some places than in others. If Lent is emphasized in most churches, Advent is used slightly less; and the Easter-Sunday-to-Pentecost-Sunday season, the subject of this article, receives least attention.

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pastor of Grace Methodist Church,  
Wilmington, Del.*

If we were consistent as evangelical churchmen, this season, the "Great Fifty Days," would be our first favorite. If we are going to observe any of the traditional calendar, this is the period with which our free churches should feel the closest affinity. If we claim that our churchmanship is rooted in the practices of the primitive church of the New Testament, this is the period in which to remember that Church's beginnings.

If the witness of the Spirit and the empowerings of pentecostal experience are still our great doctrines and declarations, this is the time of year when denominations can make their special emphasis in every community. If any of us is bothered by borrowing Lenten customs from older communions or feel accused of imitating the liturgical churches when we have the Lord's Supper on Maundy Thursday or a three-hour service on Good Friday, the Eastertide-through-Ascension-tide-to-Pentecost period is a natural,

ready-made thing to be as Protestant as we please; as Methodist as we possibly can; as evangelical and biblical as we know how. This season is *our* time; how can we use it in the best possible manner?

For our purpose, it is a fortunate fact that May 24, Aldersgate Day, always comes within this period. Its proximity to, and occasionally its coincidence with, Pentecost Sunday serves Methodism well.

An increasing number of Methodist annual conferences are being scheduled during the late spring weeks. This adds special significance to the "Great Fifty Days" for Methodists.

Look, for example, in the summary which has been added so reverently to Mark's Gospel, as the closing verse (Mark 16:20): "*And they went forth and preached everywhere, while the Lord worked with them and confirmed the message by the signs that attended it. Amen.*" This is part of the Scripture which belongs to the season following Easter Sunday and is, therefore, an appropriate text in its own right for this period's preaching.

What a perfect description of the Methodist movement. A preacher who doesn't see Methodist history in that doesn't know his Wesley or his Asbury. Even the "amen," or "so be it," can be made an exhortation to modern Methodists to keep Methodism moving—in missions and evangelism and social welfare

and education and even, if necessary, in winding up a "conference year."

Or, if practical parish considerations indicate such a need, the Scripture of this season includes Luke 24:53, "and were continually in the temple blessing God." This describes the fervor not only of the first Christians but also of the first Methodists, offering an opportunity to emphasize continuity of worship.

I CAN THINK of two reasons why our evangelical denominations have not made the most of the "Great Fifty Days." One grows out of that interaction of the secular and the sacred which characterizes so much of American culture. This makes us start using the values of Easter before Eastertide arrives. It is even more true of Christmas, but true enough about the American observance of Easter that for weeks ahead the shop windows and advertisements and all the commercial promotion culminate on Easter Sunday to such a degree that any Eastertide emphasis after that one day seems anticlimactic.

It is hard enough to make Lent meaningful in the face of commercial bombardments about Easter clothes, candies, hats, and hams; it is even harder to proceed from Easter Sunday into the season of Eastertide (after Easter) without

the support of a secular society which supposes that, after the first Sunday, Easter is over for another year and that the next big religious-commercial date will be Mother's Day.

The other apparent reason for our Protestant failure to take fullest spiritual advantage of this season is theological. Eric Baker, in *Preaching Theology* (Allenson, \$1.50), written mainly for British local preachers, points out this failure to indoctrinate ourselves. He says: "The doctrine of the Ascension of our Lord does not usually receive the attention it deserves. We have noticed how many churchgoers pass from Palm Sunday to Easter with no public acknowledgment of Good Friday. But it may be fairly urged that at any rate they know about Good Friday. . . . When it comes, however, to Ascension Day, which always falls on a Thursday, it is to be feared that a large proportion of practising Free Churchmen allow the festival to pass entirely unnoticed. Nor is this omission by any means invariably corrected in the services the following Sunday. This is a great pity, as the doctrine of the Ascension should be to us a real source of comfort and of strength."

Well, at least this fault is not exclusively American!

But, it is a pity indeed that we use up all our preaching capital about our Lord's Resurrection on a single day each year. And it is an

added pity that we do not help our people see the vital connection between Christ's Resurrection and his Ascension. The appearances of Christ after his Resurrection lead naturally to that final, unique manifestation we call his Ascension.

Dr. Baker puts it succinctly: "So for us the Ascension might be termed the Festival of the unseen but real world. No fact is more important than that the unseen things are the real things. . . . The most wonderful things in life are not the things we can see or touch, weigh or measure; the most wonderful and the most real things are the unseen values, such as truth, friendship, goodness, and love."

We ought to use the "Great Fifty Days" to lead our people every year from a first long look at the visible, actual, risen Christ of Easter Sunday; through the Scripture accounts about his Eastertide appearances; and on to the ascended triumph of his even more real, though now invisible, presence with God the Father; and then, finally, to the abiding presence of both Father and Son with every believer who receives the witness of the Holy Spirit poured out at Pentecost.

From the empty tomb of Joseph's garden to the company tarrying at Jerusalem for a promised empowering is a dramatic progression of the biblical record—and a "Great Fifty Days" for preaching!

After your best possible sermon on Easter Sunday from the main

Gospel record of the Resurrection, try some of these texts on succeeding Sundays:

Matt. 28:15 contrasted with Luke 24:8—"You Can't Forget Easter." Even this doubting, disbelieving world has been changed by the Resurrection, however much the doctrine is explained away—" . . . This story has been spread among the Jews to this day." For those who believe, it adds meaning and purpose to all Christian teaching—"and they remembered his words" after his Resurrection. All ethical concepts, all social betterment, all individual holiness have greater significance because of Christ's Resurrection, or less significance if they ignore that Resurrection. Take it from there.

Mark 16:14-16—"The Damnation of Disbelief." Here's strong language for a prophetic spirit. If Jesus "upbraided them with their unbelief and hardness of heart," after his Resurrection, it may well be that modern preachers need to say some hard, strong things about attitudes and actions which amount practically to unbelief about the life to come. Does Methodist preaching still bring hearers "under conviction of sin"? This Scripture ought to do just that.

Matt. 28:16—"His Last Mountain." If you aren't a prophet, maybe you're a poet. Jesus had been on a mountain to preach the greatest sermon of all time; later on a Mount of Transfiguration; and

even on a Mount Calvary, before he came to that last unknown hill of Galilee, ". . . into a mountain" where he had appointed his disciples to meet him. Still some worshiped him, but some doubted. He must be lifted even higher in his Ascension before he can claim the faith of all.

Luke 24:19 contrasted with Luke 24:49—"The Prophet Who Promised Power." A "prophet mighty" was all they could say about Jesus until they recognized his Resurrection. Unlike all the prophets who went before him, Jesus could "send the promise of my Father upon you" confidently and create a whole new religious value which we call Christianity.

Luke 24:32—"A Preview of Pentecost" describes that inner burning of spiritual fires which Pentecost later brought to all the disciples and to all who have received the Holy Spirit in generations following. It is the voice of Jesus talking with us along the way of life, and the testimony of scriptural truth which still enables us to feel our hearts "strangely warmed."

Luke 24:36-37—"The Peace that Frightens at First." When Jesus stands in the midst of man's confusion offering peace, the world is usually frightened at first. Peace does seem ghostly, unreal, even at first unnatural, if not impossible. The conditions of peace challenge many present arrangements.

To these texts may be added

# FILMS

## FOR CHURCHES

By HARRY C. SPENCER

*Methodist Television, Radio, and  
Film Commission*

**THE LONG STRIDE.** (16 mm., black and white, sound film. Rental \$8.)

For many years Communion offerings, Week of Dedication gifts, the special Korean Appeal, and other funds have provided food for the starving, clothed the naked, and sheltered the homeless in a dozen countries where the Methodist Committee for Overseas Relief has been at work.

While much more should have been done, Methodists may well be proud of what has been accomplished. Much of this work has been handled in co-operation with other Protestants through Church World Service.

Here, in *The Long Stride*, is the first adequate account of the lives which our dollars have saved. It is told in terms of the human equation.

The film opens with scenes photographed at the Hungarian border as refugees flee for safety from Communist persecution. Other sequences include Hong Kong, Korea, and the Near East.

The camera work is excellent, the narration is written with poignant feeling, and the need as shown by the pictures is terrifyingly real. This is a film to be highly recommended as a report on what, in the name of Christ, has been done through MCOR.

many more from the Fourth Gospel's extensive record of the post-Resurrection appearances of Christ. The epistles contain numerous references to the risen Lord and by no means should be neglected in Ascensiontide. To the Acts we look mainly in preaching about Pentecost; but the doctrine of the Holy Spirit and the doctrine of the Church are abundantly supported by other New Testament writings. When Pentecost Sunday and National Family Week coincide, you might consider this abridgement of Acts 2:17-18: ". . . saith God, I will pour out my Spirit upon . . . your sons and daughters. . . ."

When the church calendar was first developing, they called Pentecost "Whitsunday" from the white robes the catechumens wore on this principal baptismal occasion. That great Feast of the Holy Spirit, that anniversary of the Church's birthday, might still be made a climactic ingathering for every church's fall-winter-spring working year. At least we ought not to permit the well-known summer slump to begin until *after* Whitsunday. Far too many congregations are permitted that unwaranted luxury much too soon after Easter Sunday.

Is this because we preachers have neglected the "Great Fifty Days" as a time for great preaching about a great Gospel? If so, let's start making this season evangelical Christianity's greatest climax.

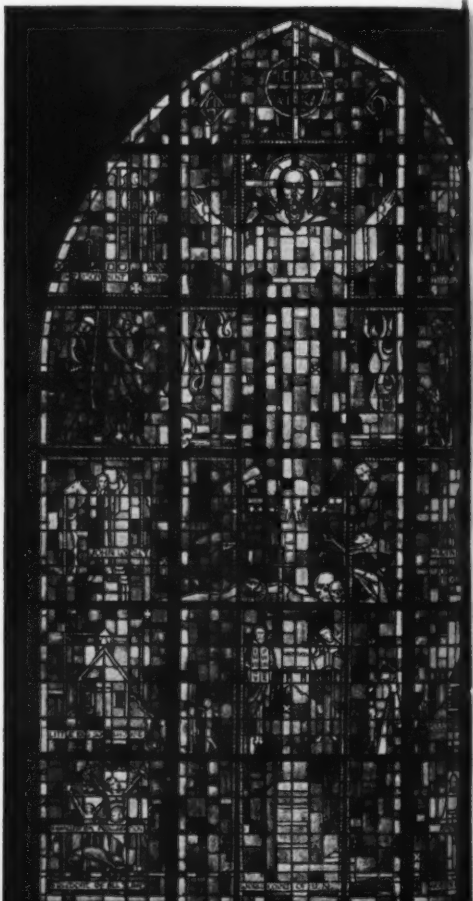
APRIL, 1958

## Weight Lifter Becomes



*Milcho Silianoff,  
at his drawing board,  
works on a window.*

*He designed this one  
for the façade of Monroe Street  
Church in Toledo, Ohio.*





*Milcho Silianoff, who might have had a career in weight lifting, is today an artist in the revived medium of stained glass.*

## Stained Glass Designer

By T. OTTO NALL

A GYMNASIUM isn't an art studio, and nobody has better reason to know than Milcho Silianoff; but the two places have been linked strangely in his experience.

His shoulders are massive and his hands strong. So are the sturdy, practical designs that come from his drawing board. His stained-glass windows are firm with the geometric lines and sun-centered colors that mark Byzantine art.

Milcho's heritage goes back to Macedonia. Both his father and mother came from the rugged, hard-scrabble hillsides to the United States. The elder Silianoff became a wholesale and retail baker at Wilmerding, in the hard coal regions of Pennsylvania.

At 16, he was attracted by an advertisement for a body building contest and he filled out the entry blanks. The winner was to be determined on the best improvement through the use of weights over a three-month period. Milcho bought a set of weights and began an all-around program to gain agility and body power. He was on top among a dozen winners.

So interested did he become in

planned exercise that he decided to acquire and operate a gymnasium. He worked at the weights during his last year in high school (he graduated in 1942) and when possible during his army service.

Plans for the gymnasium grew during the six years following. Competing against 23 contestants from Western Pennsylvania, West Virginia, and Ohio, he won first honors in a competition sponsored by the Amateur Athletic Union.

But his marriage to Lois Mae Tietze a month before he won this competition led him to take up another interest that offered a better prospect for steady income—drawing and painting.

Milcho entered the art institute in Pittsburgh in 1948, and during the 18-months' course, plus practical study and experience, he mastered the techniques and perfected the skills to undertake a job as a commercial artist. During his schooling, he was able to support his wife and two children by free lance work, a welcome addition to the payments under the G.I. bill.

There followed a period when he worked as an interior decorator,

painting murals in homes, theaters, and churches. This led to several months of work with a church decorator, a Bulgarian artist from whom he learned much about art and philosophy. And during this time he painted murals in Russian and Greek Orthodox churches. He became interested in the whole area of church architecture, but especially in stained glass.

By a pathway that seems providential, as he recalls it, he became an apprentice at the Pittsburgh Stained Glass Studios.

His ideas developed and matured. His interest in light, inherited from his eastern Mediterranean forebears, burst forth, as he saw that the multicolored glory of stained glass—brought into play by direct light, rather than the reflected light of other art forms—provided a medium in which he could express the spiritual qualities he treasured. He tried to make each piece of work an expression of his ideas of God-given truth.

Of course, Milcho Silianoff had to learn the special skills of making stained glass, a venerable art that has not, and cannot, succumb to mass production techniques. He worked at tracing, glass-cutting, firing the kiln, and glazing, which are among the 18 steps (all hand work) necessary to the burst of beauty called stained-glass windows.

He was attracted by that part of the process known as making cartoons. These are the full scale

drawings exactly the size of the finished windows that show the glass cutter the precise shape of each piece. He makes his own selection of colors, following the small colored drawing produced by the artist.

By 1952, Milcho was designing his own windows in this studio, to which he had been directed, almost accidentally, by an advertisement in a telephone book. Designing or ideation is his main interest. Through it the artist attempts to give visual identity to an idea or abstract thought.

AS YOU TALK with him in his studio, where you find his drawing board surrounded with designs, photographs, and elaborate reference books in the orderly confusion of an artist's own bailiwick, he will tell you of his dreams. He is a traditionalist in stained glass only in that he attempts to say something of vital importance for our time. "Traditional art is trying to revive a corpse," he says. "It is imitative rather than creative. Contemporary art, which I prefer, is tied to life as it is lived now. It is vital and has meaning; and those who see it see more than pictures.

"Contemporary art may be subjective or objective," he explains. "It identifies itself with present day aspirations and frustrations. It protests against engulfing materialism. It is not worried about visual and

external appearances; it goes to the heart of things and, to my way of thinking, it is very close to the gothic spirit, if not the form. We should not ape historic styles."

This artist, who looks toward the future rather than the past, believes that stained glass degenerated with the efforts to put paintings on glass. (With the Renaissance came glassmen who tried to copy painting style.) This was static, lifeless art. "It was not an honest use of the medium," he states. "Stained glass does not lend itself to a naturalistic treatment. Its use of light calls for the truly spiritual."

Milcho Silianoff is sure that stained glass with this new appreciation of its special possibilities is due for a revival. "It has a tremendous potential, not only in churches but in civic buildings and other structures where there is an effort to make architecture say something. So much that is produced now is merely utilitarian, functional. Actually, by being useful and nothing more, it gets away from the human. It leaves a void in man's life. Stained glass can help to fill that and stained glass can be used well wherever there are open structures."

The first contemporary windows Milcho designed are 10 for St. Edwards Junior High School at Youngstown, Ohio. He remembers them because they were the first in which he tried to put his ideas of spiritual reality into form and color. He also remembers well the

windows he designed for a Methodist church at St. Cloud, Minn. Here he showed Christ preaching to the people. He feared that the congregation would not accept the representation and was surprised and delighted when his designs were preferred before all others.

"I felt the need for the unity of disparate elements that I had to put into the window, if I was to be true to all the elements in history," he recalls. "I had to show Jesus pointing the way we must find if we are to live with different kinds of people, in other words, a genuine universalism or a brotherhood of man. This means synthesis in artistic expression, a tendency to get away from definite forms, and yet it does not mean an escape from the shapes that stand for reality."

Silianoff's interpretation is illustrated in a window in a colonial type church. It is called, "I am the Light." "I had to be objective," the artist says, "because the stained glass was to express consecration and be in harmony with the architecture. So, I show the ruins of modern life, with the symbols of Christ's Resurrection. I try to point to the fact that he is the Way, the Truth, and the Life, because he is the Light of Life."

"Twenty-five years from now," Milcho Silianoff predicts, "stained glass will be more ethereal, more spiritual, even than now. People will appreciate visible forms as the symbols that they are."

A PHONE CALL came to me at the pastor's study.

*Woman's voice.* "You don't know me, and I don't belong to your church; but I need to have you talk to me. I am sick. The doctor says I need a psychiatrist, but we can't afford it. I can't get peace of mind, and I need assurance. Can I talk to you today? I have heard how you have helped so many others."

*I made an appointment for that evening at nine o'clock. She and her husband had been ushered into my office at the church, when I returned from a short meeting. After introductions she started to talk, and the interview proceeded as follows:*

*Mrs. G. I have a bad problem. I have a lump in my throat that frightens me. The doctors say it is nothing but nerves, but I can't get a hold of myself. I live in constant fear.*

The doctor put me on tranquilizer drugs, but they don't do a thing for me. My husband hollers if I don't take them; and my father, who is a druggist, hollers if I do take them. Now I'm so confused I don't know what to do anymore. I can hardly swallow because of this lump in my throat; I'm so nervous; and I have crying spells (*tears*).

*At this point I stopped her and took the husband into the church parlor to wait; then she continued compulsively, crying.*

*Mrs. G's problem:  
suppressed emotions.*

*Physical symptom:  
"lump" in her throat.*



## COUNSELOR at Work

*Mrs. G. My father and mother were divorced when I was 15, and I went to live with my grandmother. My aunt and I attended the Catholic church during the time our home was broken up. But we were married by a judge. I was baptized Lutheran to begin with, by my parents. My husband's family is Italian and Catholic and, to keep everything peaceful, I bap-*

tized the boys Catholic. They were sent over here to the local Roman Catholic church until last year.

I had quite an argument with my own father about the boys being raised Catholic. In fact my father's so mad, he's never been in my house for three years, which is breaking my heart. I called my father a couple of weeks ago and told him I was sick (*crying*); and I asked him to come and see me. He said he was going on a trip. I can't seem to help myself and, now that my husband doesn't attend church, I don't see why he insists that the boys continue to be raised Catholic.

*Pastor.* And he feels that they should go to the church of his faith?

*Mrs. G.* Yes, he wants them to go to church; and I said I wasn't going to force any belief on them. When they didn't go, my husband blamed me for that.

*Pastor.* You have a feeling that no matter what you do, it's wrong?

*Mrs. G. (crying)* I don't know, Reverend. I don't seem to be pleasing anybody or getting anywhere. All I do is shake and shake and shake. The doctor is going to operate on me in October, but I'm not afraid of that.

*Pastor.* It isn't that you feel afraid of an operation in particular, it's just that you feel afraid.

*Mrs. G.* Well, I always have a sense of loss. I'm not so afraid of death and the hereafter, as that I'm afraid of losing someone.

*Pastor.* You're afraid of death for a loved one?

*Mrs. G.* Yes, that's why I don't want this quarrel with my father. Now that he's getting older, I want to be friends with him.

*Pastor.* You're afraid that he might die and you'll never have a chance to re-establish a good relationship?

*Mrs. G.* Yes, and I thought that by praying it would help; but it hasn't. I don't know whether it's all a punishment. Maybe my father was right. He told me that would happen.

*Pastor.* You feel as if you were in the middle?

*Mrs. G.* True! But, I don't want to live like that.

*Pastor.* It hurts?

*Mrs. G.* Yes, it does. My husband can't see it. He says, "You place more importance on your father than you do on me or the boys." And that's not true. I love my husband and my children and I don't want this struggle to go on.

*Pastor.* You feel that, no matter which way you turn, it's hurt for you?

*Mrs. G.* Yes, and I'm not going the right way, either.

*Pastor.* You feel that the thing you want to work out now is your own feelings and your own problems?

*Mrs. G.* Yes, that's it; and for the sake of my boys, I must do it if I can.

*Pastor.* You don't want your

boys to go through what you've had to go through?

*Mrs. G.* No, never. They are wonderful boys—good students in school, good boy scouts, and very good to me—and I have a good husband. That's why I can't understand myself.

*Pastor.* When your parents separated, it was an awful blow?

*Mrs. G.* Yes, although I didn't realize it at the time; but now I can see that it was. My father criticizes my mother yet.

*Pastor.* And that puts you on the defensive for her?

*Mrs. G.* Yes. Now my sister is divorced, and her children are suffering, also.

*Pastor.* There have been so many losses?

*Mrs. G.* Yes, my aunt, my father's sister, made my Dad look after us and saw that the support money came. She came to see me regularly. She was grand to me. I went to her funeral the day my son graduated. That was hard.

*Pastor.* You had to act gay when you felt like crying out your natural grief? You had to hold your tears back and pretend it didn't happen?

*Mrs. G.* Yes—(long pause) and the lump came in June.

*Pastor.* You feel her loss?

*Mrs. G.* Yes, my grandmother passed away 10 years ago. She was close to me, too.

*Pastor.* You loved her like a second mother?

*Mrs. G.* She was more of a mother to me than my mother was. My mother wouldn't recognize that she was my mother; she looks young and beautiful. When she was divorced and going out with people, she said I was her sister.

*Pastor.* But your grandmother meant a lot to you and, when she passed away, you didn't have much chance to grieve for her?

*Mrs. G.* No, my second son was born and my husband was home from Europe. I had the two boys close together, and that meant I had to keep busy (tears). I think of her all the time; not a day goes by without thinking of her. She lays in a grave without even a tombstone (crying).

*Pastor.* Your grandmother remembered and loved you?

*Mrs. G.* Yes, she took us in; she let me sleep on the couch. And after I married, she was always near to help.

*Pastor.* You have a feeling it is important to you—the loss of your grandmother and your suppressed grief?

*Mrs. G.* She was a family lady—I want to (struggling to hold tears back).

*Pastor.* That love of family you want as your grandmother had. Your grandmother is your ideal?

*Mrs. G.* She sure did help me. (long pause). What do you think?

*Pastor.* I think you have been under a lot of strain for a long time, and it had to break out.

*Mrs. G.* How can I help myself?  
When I get home, I am afraid.

*Pastor.* You live in daily fear of a tragedy?

*Mrs. G.* My husband tells me how many husbands die and leave rich widows. He rides to the city each day. That worries me.

*Pastor.* You feel the fear of death of loved ones?

*Mrs. G.* Yes, the last few months I've been thinking of what would happen to them if I died.

*Pastor.* You feel these things have been on your heart?

*Mrs. G.* Yes. Thank you so much. I would like to talk to you again, if I may.

*(She called the next day and said she felt so relieved of strain that she had decided to go ahead and get the surgery over with right away. I called on her in the hospital yesterday, and she said she felt a big load had been lifted. She had cried a great deal following the operation and felt relieved. The lump she felt had disappeared.)*

#### CONSULTANTS' COMMENTS

EXPECTATIONS of the parishioner are central in pastoral counseling. Almost always there is a wide variance between what the troubled individual immediately wishes from the pastor and what legitimately and helpfully can be given. Consequently, the approach the pastor uses in structuring the situation is crucial.

This woman has great expectations of her pastor. She sees him as the giver of both pastoral advice and relief from her clawing anxiety.

And he appears inundated and at a loss to know how to proceed. Her expectation is to get the "story" out on the table so he can do something about it, and he makes no attempt to use this role in building a correctly therapeutic relationship.

Instead, he ought to structure the interview. He should zero in on the *feelings* (not the facts) expressed by the parishioner, thus subtly defining the locus of the difficulty and casting himself in the role of an understanding participant, but not a distributor of pastoral pills.

The pastor might break into the initial outpouring of words and say something like, "Now let me see if I understand what you are really experiencing here . . ." This sort of response tends to point the parishioner toward the depths in her own life and away from the "case history" approach.

Of course, Mrs. G does experience the transient benefit of venting her anxieties. Without minimizing the good feeling anyone experiences in "getting something off the chest," there is still the danger of confusing this with the basic pastoral goal of emotional growth.

Actually symptoms, such as the lump in the throat or discord in the family, are really entrees into lives by means of which basic growth

can be fostered. Lumps can disappear, husbands and wives smile at each other temporarily, and so on without touching the basic conflict. It is not the fever but the disease we should seek to heal.

Mrs. G's expectations of religion represent apt illustrations of this need for a pastoral strategy. She has made rather frantic efforts to find relief from her anxiety, and the precise reason that this has not been effective is because she has seen the symptom as the problem.

All of the twisted and malignant strands of her present religious life, rooted as they are in her developmental history, are abundantly evident in her compulsive misuse of religious resources, her half-convinced feeling that she is being punished and judged, and so on. Counseling toward these depths is urgently called for.

The lack of clear structure in this counseling situation eventuates in many operational blunders. For example, there is a confusion here between content (the story) and feeling. Mrs. G conveys to the pastor that she feels confused and nervous; but, finding no response, she goes on to the case history of her life.

It is essential for the pastor to realize that in such situations there are hidden, unexpressed ambivalences and camouflaged conflicts to which the controversies between husband and wife are only epiphenomenal.

Coupled with this unfortunate

insensitivity to feeling tone is a pastoral tendency to abandon his surface nondirectiveness at crucial spots. Observe his responses about parental separation when she has just finished conveying in the present sense her feeling of perplexity.

In summary, the pastor, though obviously well-intentioned and superficially helpful, fails to assist Mrs. G in dealing with the depth meaning of the "lump in the throat."

—O. FLOYD FEELY, JR., *professor of pastoral care, Candler School of Theology, Emory University, Ga.*

IN THIS CASE the woman is desperately in need of acceptance. She lacked the acceptance of her mother and was pushed into the role of sister before her mother's boy friends. So she sought the mothering of her grandmother and then of her aunt. This was second-best affection, and she turned to her husband for acceptance in marriage.

She is ambivalent toward men; for she married someone of a different faith and courted and received the rejection of her father. But she swallowed these feelings without recognizing them.

Her style of life is repression of her real feelings. She tries to "keep the peace" by doing things of which she really does not approve, such as training her children in Roman Catholicism. To keep out of fights with her in-laws, she gives in. When her father objects, she withdraws



the children from any church and gains her husband's scorn. How can she please everyone? She wonders.

She is a deprived person, one who has never developed more of a self-image than that of being a "good" woman, to please others. She has pushed her feelings underground, so that psychologically they come out in illness and symptoms of unhappiness. Suddenly her body spoke for her; she developed a "lump in the throat."

Psychiatrists call this a "return of the repressed"; it is expressive of her real feelings. "I will show the world what an unhappy, sorrowing person I am," she says, in effect. "My feelings are stuck in my throat; they may keep me from eating and perhaps from breathing. If I die, then people will know how unhappy others have really made me."

The pastor is by nature an accepting person. He has, in "client-centered" fashion, shown his empathy for this woman. He accepts her, although her father and her husband have rejected her. This acceptance was communicated in just one interview, so much so that her anxiety was lessened and she has had the courage to go through with the operation.

There is need for much more work to be done, though the relief of the symptom seems short of miraculous.

On the evidence in the interview, the woman needs psychiatric help. A physician had advised this; the

pastor may well recognize that he is dealing with a deeply ingrained neurotic, who needs help of a "depth" nature. Pastoral counseling will need to be supplemented and complemented by psychotherapy.

This does not say that pastoral counseling should be given up when this woman has been referred and placed in psychotherapy. She has several problems in which religion is the center, and the pastor is the ideal one to work with her on a conscious level.

The couple dodged the issue of religion when they sought out a judge to marry them. The place of religion in their lives needs to be talked over frankly.

Second is the area of home life which they have allowed to be unduly influenced by in-laws. What attitude would be both Christian and mature?

Finally, they need to think of the rearing of their boys. How are they going to create a worthy home in which these children will feel secure and not moved to act out hostility and divisiveness as the family has been doing? How are they going to train the boys religiously, so that religion will be a force for harmony in their lives and not of conflict? Here the pastoral counselor is in the middle of problems which are his domain.

—CHARLES W. STEWART, *associate professor of preaching and pastoral care, Iliff School of Theology, Denver, Colo.*

*These techniques can be helpful in our prayer life.*

## Six Ways To Pray

By H. RICHARD RASMUSSEN

PRAYER is usually thought of as speaking to God in terms of praise, petition, confession, and surrender.

When in the Lord's Prayer we pray, "hallowed be thy name," we praise and adore God. When we pray, "thy kingdom come; thy will be done; on earth as it is in heaven," this is petition. When we pray, "And forgive us our debts, as we also have forgiven our debtors," this is confession in the mood of contrition and penitence. The mood and spirit of surrender finds expression when we pray, "For thine is the kingdom, and the power . . ."

I want to talk about prayer in terms of techniques. Technique is defined in the dictionary as a method of rendering help in the performance of an art. A technician is one who is skilled in the execution of the art. What are the techniques which, if used rightly, will make us skilled in prayer, bringing our life closer to God, filling us with his spirit, making for strength, energy, and hope?

*H. Richard Rasmussen is pastor of University Presbyterian Church, all students, West Lafayette, Ind.*

First, there is prayer as release. From our common sins—irritations, resentments, jealousies, anger, pride—prayer offers a means of escape. We live in a fool's paradise, if we treat such sinning as though it did not exist or try to wall off our sins from the conscious self. This only drives them deeper into the unconscious where they fester and work other and worse ills. "We cannot play tricks on life," someone has said, "and escape the consequences."

The great word of the Bible is: "If we confess our sins, he is faithful and just and will forgive our sins and cleanse us from all unrighteousness." It also says: "If we



NEW CHRISTIAN ADVOCATE

say we have not sinned, we make him a liar, and his word is not in us." To confess our sins honestly and realistically, and as honestly and realistically trust God when he says we are forgiven and cleansed, is to know prayer as release.

Second, there is prayer as reflective Christian thinking. According to Emerson's definition, prayer is "seeing the facts of life from the highest point of view." For the Christian this means seeing all our life and our relations in it from the viewpoint of the mind of Christ.

When Paul went off into Arabia, he carried with him his past conditioning in Judaism. But his experience on the Damascus road had upset his religious philosophy, and now his faith was a confused jumble. So he went off into solitude to rethink and re-evaluate his new experience. There in Arabia was a man praying earnestly and in quiet desperation the prayer of reflective thinking—to understand the Highest.

Prayer is not the negation of thought, but it is the essence of thought. It is making decisions and solving problems from the perspective of the abiding values of the Christian faith.

Third, there is the prayer of affirmation. It is affirming within ourselves some of the great, positive statements of our faith and hope. One great American says that he affirms in his mind each morning the positive beliefs of his religion.

He says within himself:

*The Lord is my shepherd, I shall not want;  
he makes me lie down in green pastures.  
He leads me beside still waters; he restores  
my soul.*

*The eternal God is your dwelling place,  
and underneath are the everlasting arms.*

*God is love.*

*They who wait for the Lord shall renew  
their strength,  
they shall mount up with wings like  
eagles,  
they shall run and not be weary,  
they shall walk  
and not faint.*

"This pulls my life together," he says. "I find that I start the day on a stronger spring."

All the great prayers of the Bible are actually affirmations of faith. And because what we say and believe within ourselves has a close connection with what we become and do, we ought to take with constant seriousness the truth: "Keep your heart with all vigilance; for from it flow the springs of life." "For as he thinketh in his heart so is he." "According to your faith be it done to you."

Fourth, there is the prayer of dominant desire. Some Bible readers think that prayer is not mentioned in the Beatitudes; but there it is, in the form of dominant desire. Jesus put it in these words: "Blessed are those who hunger and thirst for righteousness," or "for goodness" as Moffatt translated it.

What do you hunger and thirst for? That is a serious question for each of us. There are people who pray conventional prayers; but they

are negated because their desires are really for something else. And the terrible (or hopeful) thing about prayer as dominant desire is that somehow, sometime it usually gets answered.

Fifth, there is prayer as communion with beauty. "Beauty" as Hegel said, "is merely the spiritual making itself known sensuously." All of us have experienced the increase of moral power in the presence of beauty. It may have been a symphony by Beethoven, or reading of Keat's "Nightingale," or watching the clouds, or gazing at the stars. It may have been seeing a good deed done.

A great teacher of ethics, George H. Palmer, once wrote: "A power expulsive of evil resides in . . . beauty, and sweeps us away from that preoccupation with self which is the root of vileness."

Keats, the master poet of pure beauty wrote:

To reverse the Scripture wording, "Worship the Lord in the holiness of beauty."

Sixth, there is prayer as spiritual companionship. That goes to the heart of Christianity; for what is Christianity except spiritual companionships? And primarily, it is companionship with Christ: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." The Revised Standard Version reads: ". . . are being changed into his likeness

from one degree of glory to another." We become like our spiritual companionships. We become like those we love and live with in the heart.

Our biological ancestors have been chosen for us, but not our spiritual ancestors. These we can choose. So Paul said: "For me to live is Christ." Jesus said: "I am not alone, for the Father is with me." An old German schoolmaster once carved over his door: "Dante, Moliere, and Goethe live here." Great companionships—all of these. And such inward fellowships, with great and good men and women, with the Christ of God, is the essence of prayer.

These, then, are six different and distinct plans for praying based on the varied qualities of prayer. They are answers to the Disciples' plea which all of us have repeated. "Teach us to pray."

### **Easter Meditation**

*We guild a cross with shining gold  
And place it on an altar  
Rich-draped with velvet, fold on fold;  
We chant from printed psalter  
A metered psalm or rhythmic creed.  
The carillon's sweet ringing  
Announces "He is risen, indeed!"  
We lift our voices, singing:  
We do not see the rough black beams  
On which the Lord Christ perished;  
The cross a thing of glory seems—  
We hold it's beauty cherished;  
Forgetting sacrificial loss,  
Not gold, must glorify a cross.*

—MABEL NEWMAN

By JOSEPH N. LOPER

# Receiving and Assimilating New Members



*Proper planning makes insiders of prospective members and opens new avenues for their service.*

NEW CHURCH MEMBERS should not have to feel their way in the dark as they seek to become a part of the fellowship. And, to change the figure, they ought not to be required to serve an apprenticeship as strangers or outsiders.

Few churches intend it to be that way; they want new members to feel at home. But this requires that some provisions be made. It doesn't just happen; it must be planned.

Our planning begins about a week before the Sunday set for reception of new members. We call all prospects to invite them for an evening meeting of orientation, fellowship, and instruction.

*Joseph N. Loper is minister of parish activities, Christ (Methodist) Church, Glens Falls, N.Y.*

The minister uses the first half-hour to explain the pertinent background of The Methodist Church. He gives John Wesley's one sentence definition of a Methodist society. He sets forth the conditions that must be met in order to be admitted (§ 107, 1956 *Discipline*). He analyzes briefly the church membership vows.

After the half-hour of instruction, we have coffee. During this period, official church leaders—heads of commissions and groups, such as the Woman's Society of Christian Service, Methodist Men, Methodist Youth Fellowship—are introduced. Each tells about his job in the church and explains the services of his group. Questions are answered.

The officials invite prospective

members to participate. Leaflets or program schedules are distributed. The chairman of the commission on finance distributes copies of the current budget and passes a pledge card to each prospect.

Our pledge cards include an opportunity to promise support in the four areas mentioned in the vow to "uphold it by your attendance, your prayers, your gifts, and your service." The items under "your gifts" are listed on the perforated section of the card, so that it can be torn off and given to the financial secretary. The rest of the card is kept by the pastor to use in his work.

For example, he may find that the prospective member has listed under "by your service" one of these items: "I will teach in the church school"; "I will usher"; "I will work in an organization"; "I will sing in the choir"; "I will invite others to church"; or "I will take part in the Woman's Society."

The climax comes when each prospect introduces himself and says a few words, if he wishes. He

may tell where he moved from; how he started his church life; what kind of church work he has done before. He may even say something about his job. He will surely describe his family.

After orientation, we have a guided tour of the church building. Knowing their way around is a great help to feeling at home in a church.

The invitation to an orientation meeting does not imply that the person invited has decided to join the church. It offers an opportunity for those who may be shopping around or hesitating to make up their minds. This applies especially to persons who may become members by transfer of letter. The plan also provides an important period of instruction for those joining on confession of faith.

Besides, our church has found that it does much good in helping officials understand their work—for they must understand it if they are to explain it. It is thus a two-way program of assimilation.

### **Thy Will Be Done**

Thou alone, O Lord, art able to move a man; from the moment that I think of thee, my life is at thy service; my weak talents are perhaps great in the eyes of men, but for thee they are nothing and in every case they are the gifts thou hast given me. When I think of thy sufferings, thou, my Lord and Savior, I do not want to spend my days whimpering in a pulpit, but I want to be surrounded by insults, losing everything which is of earthly order—if it is thy will.

—*From The Prayers of Kierkegaard edited by PERRY D. LEFEVRE (University of Chicago Press), Copyright 1936 by the University of Chicago.*

By HAROLD L. FAIR

# Pastoral Relations Committee

## At Work

*Here are some of its  
functions that go beyond  
the securing of pastors.*

"The pastoral relations committee met just prior to the fourth quarterly conference and, after brief discussion, it was decided to request the return of the present minister for another year."

"The pastoral relations committee met and, after discussing the dissension in the church at the present time, voted to ask the district superintendent for a new minister for the next conference year."

FOR MANY Methodist churches, one of the sentences above will describe the activity of this committee for the entire conference year. The *Discipline*, however (§ 145 [2]), indicates that the function of the "committee on pastoral relations" is much broader than this.

It states that the committee is to have not fewer than three persons nor more than nine, with this

exception: if a circuit has more than nine churches, its committee could be larger; since the *Discipline* provides that each church on a circuit shall have at least one representative.

How shall the members of this committee be chosen? Like all other committees selected by and responsible to the quarterly conference, this one is to be nominated by the committee on nominations (or by the pastor if there is no such committee) and elected by the quarterly conference.

The *Discipline* provides, however, that when the quarterly conference defers its power for electing the commissions and committees to an annual conference, the committee on pastoral relations may be elected in this way. Nominations may also be made to this committee from the floor of the conference.

The committee on pastoral relations of the Sandy Springs (Ga.) Methodist Church has members from all areas of church life, according to the pastor, Dumas B. Shel-

*Harold L. Fair is editor of Adult Student and Adult Bible Course in the Methodist Board of Education.*

nutt. The committee has seven members made up of representatives of the stewards, Wesleyan Service Guild, Woman's Society of Christian Service, and the trustees, and also includes the church-school superintendent and the church treasurer. The pastor feels that this broad representation enables the committee to determine the thinking of the church so that they may accurately report to the quarterly conference.

**IT IS SURPRISING** for some that the responsibility of the pastoral relations committee concerning change or retention of the pastor is not the primary function. The *Discipline* states that the *first* duty of this group is to "aid the pastor in making his ministry more effective by being available for counsel, keeping him advised concerning conditions within the congregation as they affect relations between pastor and people, and keeping the people informed concerning the nature and function of the pastoral office." T. Cecil Myers, minister of Trinity Methodist Church, Atlanta, meets for lunch with the committee of his church. Though there may be no official business, it is a good time to "feel the pulse of the congregation."

How the committee shall carry out this primary function is spelled out in detail in a letter sent out each year by J. Dewey Muir, super-

intendent of the Jacksonville District of the Illinois conference to the chairmen of pastoral relations committees in his district.

He suggests that the committee maintain a sympathetic and understanding attitude toward the minister, in order that the minister may be certain that the committee's chief concern is not criticism but helpfulness. The committee is to keep the pastor informed about those who are ill at home and in hospitals, about shut-ins, about those who are faced with some special distress that may be unknown generally in the church.

The committee is to keep the pastor informed concerning individual church members who are overly sensitive, about those who may feel neglected. It is also to inform him of any personal or group situations in the church which may develop into trouble or embarrassment.

Mr. Muir also suggests that the committee keep the pastor informed on *good* reactions; since words of praise and encouragement can often produce better results than criticism. The committee is also to inform the congregation about the functions and duties of the minister. Often the congregation does not understand the proportionate demands that are made on the minister's time for study, visitation, counseling, and meetings he must attend outside the parish.

Another important function of the committee is co-operating with



the pastor in obtaining supply ministers when the pastor's absence is required. It is a responsibility of this committee to recognize the necessity for giving the minister a paid vacation, making the recommendation to the quarterly conference. Most churches find that their minister returns from a vacation refreshed and eager to get to work. Since many ministers work six or seven days a week, have frequent evening meetings, and are on call at any hour of the night, Mr. Muir suggests that two Sundays off is the minimum. Many churches allow three or four so that he gets a real rest.

During vacation and other absences, the committee is to assist the pastor in providing pulpit supplies. Cecil Myers has discovered that the church responds better to a visiting preacher if he has been selected by the laymen. This experience will help the committee, if an emergency should arise and the responsibility is thrust on them on short notice.

"Since a responsibility of the committee is to be at all times sensitive to the relationship between pastor and people, should it become evident to the committee that the best interests of the charge and pastor will be served by a change of pastors, the committee shall confer with the pastor and furnish . . . this information" (*Discipline*, ¶ 145 [2]).

It has been suggested that, if the committee discharges faithfully its

responsibility in the primary functions enumerated above, there will be fewer occasions when the committee must function in the embarrassing situation of telling the minister the church desires a change in its ministry.

Upon what bases should the committee go to the pastor with this information? Much to be preferred is that the committee be so sensitive to the situation that they recognize it before it is called to their attention. A canvass or poll of the congregation is in bad taste and ought never to be undertaken by the committee.

Gordon Thompson, Jr., pastor of Martha Brown Memorial Methodist Church, Atlanta, says that the committee in his church asks for an expression of opinion from the official board. The pastor leaves the room while the matter is under discussion, so that all attending will have freedom of expression. The committee then uses the vote of the board as the basis for their report. Mr. Thompson feels that this democratic procedure is the best approach to a very delicate and important matter.

After the committee has discussed among its members the decision of a change in pastoral leadership, it brings its report to the fourth quarterly conference, to whom it is amenable. Here the recommendation may be approved, modified, or disapproved. If the recommendation is disapproved, the quarterly con-

ference usually then makes its own recommendation to the district superintendent concerning the church's pastor.

"The committee shall co-operate with the pastor, the district superintendent, and the bishop in arranging for a change of pastors. . . . Its relation to the district superintendent and bishop shall be advisory only" (§145).

Bishop Charles W. Brashares emphasizes the advisory nature of this committee. Though the cabinet is glad to have an opinion or recommendation, the appointments rest finally with the district superintendents and the bishop. If the committee understands the nature of its work, co-operation will prevail between the appointive officers of the

conference and the officials of the local churches.

Mr. Muir, in the letter mentioned previously, also makes these recommendations to committees on pastoral relations:

1. Pray often for your minister.
2. Enlist others in the church to pray for him.
3. Lift up the worthy, successful work the minister does.
4. Remember that the minister and his family are human. Not many churches would want a perfect preacher.
5. Before you ask for a "better" preacher, be sure you have done everything possible to help the one you have.
6. Do unto your minister as you would have done to you.

### **Wheels Within Wheels**

One of our national magazines carried an interesting story some months ago about a man named Wahlstrom. He had constructed a machine called "Wahlstrom's wonder." It all started some years ago when Mr. Wahlstrom bought an old bombsight and took it apart just for the fun of it. When he began to put it together, he found in his workshop some parts of an old alarm clock. He became fascinated to see how he could add these to the bombsight. Thus it began, and in the years since he has been adding wheels, belts, bells, and cogs until today there are some 10,000 parts in Wahlstrom's wonder. When he throws the switch, 3,000 of them move while the whole apparatus revolves on a turntable. Bells ring, lights flash, and hundreds of wheels go round. It is an awesome sight! The only thing about it is Mr. Wahlstrom's wonder doesn't do anything. It just runs! Wheels within wheels, cogs within cogs. Many a man wonders if this hasn't become the parable of the modern church.

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# BOOKS

## OF INTEREST TO PASTORS

**A Faith for the Nations**, by Charles W. Forman. Westminster Press, 94 pp., \$1.

*Reviewer:* RICHARD G. BELCHER, director, Department of the Local Church, Joint Section of Education and Cultivation, Board of Missions, The Methodist Church.

This is the 12th and final volume in the series of recent books known as the *Layman's Theological Library*. The series itself is excellent in every respect and will certainly prove helpful to both laymen and pastors.

The content of these 12 volumes is of uniformly high quality, the authors have remembered that they are writing for laymen and have written concisely and with a minimum of professional verbiage; and the scope of the series is amazingly broad considering the small size of each volume.

Earlier volumes deal with basic Christian beliefs, personal religion, Christian ethics, understanding the Bible, and rivals of the Christian faith. This last volume, *A Faith for the Nations*, is naturally a rationale for missions, or the Church's mission to the whole world, and is quite logically the concluding piece on this library shelf.

The book's purpose is to show that Christianity is indeed a "faith for the

nations," and Dr. Forman proceeds to demonstrate this fact with skillful logic and many refreshing insights. Perhaps one small evidence of the freshness of his approach is that not once in the entire work does he mention the "great commission." Rather, he builds his case on theological principles that are inherent in the Gospel and thereby avoids the pitfalls of the proof-text procedure.

Those who have not been nurtured in the Calvinist tradition may feel that in one or two places the author's theology runs away with him. He injects a little essay on pride at one point that has little relevance to the case he has built in preceding pages; and later on in the book one is led to feel that he is almost too successful in stressing the futility of human endeavor. Since the reconciliation of man to God is an accomplished fact and since everything depends on God anyway, the cynic might be led to believe that there is not much left for him to do. Why bother? Just leave it to God.

Fortunately the value of the book is not destroyed by these brief theological interludes. Dr. Forman sees the ultimate basis of a world faith in God's acts of creation and redemption. While factors of proximity, understanding, common interests, and cul-

tural similarities have their place in building a world faith, these also have their negative and divisive elements.

The author will surprise many with the suggestion that missionaries are not "better" than other people and should not be exalted for this reason; neither do they serve for this reason. This is probably a wholesome viewpoint to have in mind when all the churches need to be engaged in recruitment for the mission field.

This book deserves a wide reading among both pastors and laymen.

**An Introduction to the Apocrypha**, based on the Revised Standard Version, by Bruce M. Metzger. Oxford University Press, 274 pp., \$4.

*Reviewer: MILLER BURROWS, chairman, department of Near Eastern languages and literature, Yale University, New Haven, Conn.*

There are several good and fairly recent introductions to the Apocrypha; but none, so far as I am aware, that covers quite the ground as Metzger's, most recent of all.

Half of the volume is given to description of individual books. The rest covers briefly the growth of the Old Testament canon, the use of the Apocrypha in the New Testament and in the Church, and the influence of these books on Western culture.

The descriptive chapters present the consensus of scholarly opinion (if any) concerning composition, date, and original languages. Summaries of contents are given, with quotations from the new Revised Standard Version of the Apocrypha; and the importance of each book for synagogue and church is briefly indicated.

With most Protestants, Metzger does not consider the Apocrypha a part of the Bible; but he recognizes that it contains valuable insights and illuminates the background of the New Testament in Jewish life and thought. He succeeds very acceptably in giving a concise account of this body of literature in non-technical language.

**The Kingdom Beyond Caste**, by Liston Pope. Friendship Press, 172 pp., \$3.

*Reviewer: PAUL V. GALLOWAY, pastor, Boston Avenue Methodist Church, Tulsa, Okla.*

The statement, "The problem of race relations in the United States has become *our most urgent* domestic issue," does not particularly make me want to read this book. I know that it is urgent, tense, politically and internationally important, and even dangerous; but I question the word "most" and I question whether it makes other social, educational, moral, and religious problems insignificant.

But in the first chapter, Dr. Pope, with fairness and judgment, quiets my feeling with these words, "The question of race relations has become . . . *one of the most important* questions in the world." With his intelligent and Christian understanding, he presents the whole problem in proper perspective. His definitions of racialism are good, and I like the idea of it being determined in a large way by intuitive and spiritual affinity. It is used by some as a firebrand of racialism.

In his chapter, "Fancies and Facts," he points up the cost of segregation

and racial misunderstanding. As he deals with the theory of integration, he again shows a true sense of reality. Some of his definitions are the best I have seen, and he is equally good in presenting the strategy of meeting this problem.

This book is intellectual, sane, and constructive.

**Which Books Belong in the Bible?** by Floyd V. Filson. Westminster Press, 174 pp., \$3.

*Reviewer: DONALD T. ROWLINGSON, professor of New Testament literature, Boston University School of Theology, Boston, Mass.*

This is a thoroughly informed, well-organized, and excellent presentation of an interesting and important subject. Its aim is theological in nature; that is, to "consider whether the Church should have a Scripture, what books should be included in it, and why."

The case argued is that a Scripture is indispensable to a religion, the basic presupposition of which is that revelation comes in history recorded in literature and that the Christian Scripture should be confined to the Old and the New Testaments.

The New Testament contains the all-important apostolic witness, composed not only of Jesus' words and acts but also of the meaning which he came to have for his followers. The Old Testament Apocrypha, never quoted by the New Testament as Scripture, and other early Christian writings add nothing to the revelation contained in the Old and New Testaments, although they are valuable as background materials.

It is recognized that these conclusions rest upon a decision of faith which is forced upon each new generation of Christians. The question of the canon is not alone a historical one. By a decision of faith each Christian generation selects its own.

In conjunction with the main issue, the book contains good statements of the main positions taken with respect to the importance of the canon, methods of interpretation, the canonical status of the Apocrypha, and the role of tradition.

**Responsibility in Mass Communication**, by Wilbur Schramm. Harper & Bros., 391 pp., \$4.50.

*Reviewer: ARTHUR WEST, director, Chicago office, Commission on Public Relations and Methodist Information.*

Who has the responsibility for trying to improve the quality of mass communication? This is the question which keeps recurring, like the theme of a great symphony, throughout this stimulating book.

Because churchmen are intimately concerned with that question and are themselves communicators, they ought to gain considerable insight from a study of this volume, which deals definitely with the history and social responsibility of mass media—news-papers, magazines, movies, radio, and television.

The vast development of mass communication has intensified old problems and produced a whole new crop of ethical issues that make our day a time for redefining standards and responsibilities.

This book is a scholarly, yet very

readable, attempt to think through with the reader the implications of the increasing power and scope of mass media with their bigness, centralization, the tendency to pour everything into a mold to appeal to the common-denominator man, and their proneness sometimes to deal in "all the dirt that's fit to dig."

Believing that a proper understanding of the philosophy of mass communication is essential to understanding the problem, Dr. Schramm outlines four concepts: the older authoritarian view; its modern offshoot, the Soviet concept of communication; the libertarian view, which gave rise to our own communication system; and a modern outgrowth of libertarianism—the theory of social responsibility.

Again, that question: Whose responsibility?

This comes close to summarizing the conclusion he reaches: "If we want government to have a little as possible to do with mass communication, the best way to prevent it is for our media to give as responsible a performance as they possibly can, and for the general public to be alert to media performance and vocal in expressing its needs and judgments."

Adding considerably to the value of his discussion are 107 real-life case studies. The introduction by Reinhold Niebuhr is well done, calling the Church to task because its own religious programs on mass media have been "too largely either sentimental or irrelevant."

While quite capable of standing alone, the book is a part of the National Council of Churches' series on the Ethics and Economics of Society.

**Job: Poet of Existence**, by Samuel Terrien. Bobbs-Merrill Co., 249 pp., \$3.75.

*Reviewer:* PAUL E. TURK, *pastor, First Methodist Church, Harvey, Ill.*

Most of us desire to understand deep literary works with a minimum of effort. Although this book is prescribed for the general reader, you will not find its treatment of Job easy reading.

At the outset the author rouses interest by stating that the interest of a modern man in the book of Job should be intense, because the book is really one of impiety and impatience. This is contrary to the traditional view of a patient Job, who repented and was rewarded by a God of retribution.

The author treats it neither as a book of edification nor a tract of skepticism. Job punctures our age-old traditional beliefs of God, but it does not destroy our faith. Dr. Terrien positively states that it is not the product of a single writer but comes from the pens of a school of storytellers, poets, and sages in a fashion still followed in the Near East today.

Job is the poet and, therefore, the prophet of existence. "His poem is neither a treatise, nor a masque, nor a tragedy. It is a ceremonial of sacramental participation in creativity through which the sense of the holy does not paralyze but quickens one to action. He sinks into the abyss only when he has tasted the fullness of creative concern."

The book will probably find a place on the shelves of those who want to delve deeper into the mean-

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ing of this classic; and, though it will have a limited reading audience because of its scholarly treatise, it is made more readable and understandable by the frequent use of verses from the book of Job itself.

**Spiritual Renewal Through Personal Groups**, by John L. Casteel. Association Press, 220 pp., \$3.50.

*Reviewer:* JOHN BISHOP, pastor, Simpson Methodist Church, Paterson, N.J.

Dr. Halford E. Luccock asserts that "all the great movements in Christianity have been based on the training of small groups." This is certainly true of early Methodists; for its genius was the class meeting.

This book tells of a revival of such intimate personal groups meeting regularly for spiritual growth by prayer, Bible study, the exchange of experiences, and active service in the Church and the world. There are nine reports of the rise and development of groups in the United States and Canada, representing several major denominations.

The contributors, three of whom are laymen, are frank about the problems and pitfalls involved in personal groups and do not pretend to know all the answers. They describe the organization of the groups, the kind of program that is drawn up, and their value in large and small churches alike. There is a hunger for community today and a growing number of church members who want to become literate Christians, loving God with their minds.

As one of the contributors says: "The Protestant church should be a

laboratory where religious principles could be discovered, understood, and practiced." Dr. Casteel sums up by saying that personal groups are creative and unique; they are the work of the Holy Spirit; they are costly in the demands they make; their true life is to be found in the Church; they depend upon committed men and women.

**Emergence from Chaos**, by Stuart Holroyd. Houghton Mifflin, 224 pp., \$4.

*Reviewer:* JOSEPH W. FELL, staff member, TOGETHER.

We are told that this is an age of chaos, a fact of which we seldom need reminding when we read countless news stories of guided missiles and hydrogen bombs, satellites and rockets.

The important thing about this ominous era is what it has done to young people of today; what effect it has had on those who have known nothing else. What sort of people and personalities make up the "beat" generation, as today's young adults sometimes rather proudly speak of themselves?

Holroyd, as Great Britain's spokesman for the group, advances the theory that the pressures of today have led people to turn to religion for security and solace.

But Holroyd does not mean religion in the customary sense. He is discussing a sort of self-awareness; the kind of peering inward at one's conscience and motives that eventually results in mysticism. Through this mysticism it is suggested that the gaps in modern existence are filled



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by a vague and weary humanism.

To support his theory, the author examines the work of six modern poets, Thomas, Eliot, Whitman, Rimbaud, Rilke, and Yeats. "The poet is always the most sensitive register of contemporary sensibility; and in this book I have tried to show how a number of poets have reacted to the modern predicament; what means they have used; and to what extent they have succeeded in emerging from the chaos into which they were plunged by the accident of birth."

While you may question the validity of the "religion" professed by some of these poets, you cannot deny the fact that mystical belief is common among today's young people and a matter of immediate interest to all.

**A Comprehensive Program of Church Music**, by Federal Lee Whittlesey, Westminster Press, 215 pp., \$3.95.

*Reviewer: HOWARD L. STIMMELL, pastor, First Methodist Church, Saratoga Springs, N.Y.*

The author approaches his subject from a background of wide experience in church and seminary work. He regards church music as "a great cause" and he seeks to give practical help to all who serve that cause. He has aimed to produce a "what-to-do and how-to-do-it book." His audience consists of choir directors, organists, pastors, singers in adult choirs, and church music committees. He addresses himself to the needs of churches of all sizes.

It may be justly said that the author has succeeded admirably in doing what he set out to do. His book in-

cludes helpful bibliographical notes for those who wish further resources. He suggests suitable music for various occasions and has a good chapter on a dedication service for the choir.

For the experienced, professionally-trained workers in this field there is little that is new. But professionals like to compare notes with each other and pick up a few new pointers.

For those who are not professionally trained, but who are willing workers in this field on a part-time, volunteer basis, there is much that is invaluable. Not every procedure will work in all situations, but a person with ordinary musical and ecclesiastical sense can pick out the kind of help which his church situation calls for.

This book is an asset for pastors who feel the need for more bridges of understanding between themselves and their church musicians.

On the negative side, I noted two or three instances in which the author referred to the nave of the church as the "auditorium." Also, I would qualify the statement that the director of music should have "complete say about the music to be used."

It seems to me that the pastor should select the hymns with the music director's assistance. The pastor may need to exercise some veto power, if such vagaries should occur as the use of evening anthems at morning services or the use of anthems with pronounced operatic associations. It is possible, too, that a director of music will want to run away with a service. Because one or two anthems are good, it does not follow that five or six are better. The pastor and the musicians are properly a team, as the

author says. But the pastor is always the captain of the team.

**Race and Nationality in American Life**, by Oscar Handlin. Little, Brown and Co., 300 pp., \$4.

*Reviewer:* T. OTTO NALL, *editor*, The NEW CHRISTIAN ADVOCATE.

The prejudices of racism and the stereotypes of isolationism take a hard beating in this remarkable book that approaches such problems from the historical viewpoint. It is refreshing to go along with a historian as he probes deeply into the history of American social life. His observations on desegregation and immigration represent a welcome return to reason and hard fact.

This is not to suggest that the Pulitzer Prize-winning historian Oscar Handlin is without his enthusiasms. He says: "No task is more imperative than to remove from our lives segregation and the national-origins quotas, two tenacious relics of racism, which deny our national ideals." He tells why in terms of an unquestioned patriotism and a loyalty to the principles that have made America great. He demolishes the Dillingham Report, which was the foundation of the restricted immigration law of 1924 and the revised McCarran-Walter Act of 1952.

He performs a valuable service in showing that discrimination against the American Negro has not been primarily economic, and he relates this type of racism to other factors in American life. But he also has valuable chapters on Israel as related to the American mission, and on

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the Europeans and others who go back to their first homes after a period in America. The latter is a much-neglected aspect of immigration.

**The Last Book of the Bible**, by Hanns Lilje; translated by Olive Wyon. Muhlenberg Press, 286 pp., \$4.50.

Reviewer: FLOYD V. FILSON, professor of New Testament literature and history, McCormick Theological Seminary, Chicago, Ill.

Like most prominent leaders of the New Testament church, Bishop Lilje of Hannover has a prison record! He was imprisoned by the Nazis during World War II.

He used that imprisonment for preparation of this study of the Book of Revelation. A complacent and comfortable church, he learned, cannot really understand this New Testament writing; but its words of judgment and promise can still give a persecuted church God's message, and so lead it to faith, endurance, and obedience.

The Book of Revelation is wrongly used when it is read as an answer to man's inclination to speculate about the future. "The only way to hear aright is through obedience. To read this book apart from obedience will mean that we miss the point completely."

Part I introduces the reader into the world in which the Book of Revelation was written. The author argues rightly that the Easter faith leads on to faith in the final triumph of God's purpose, and this faith cannot confine itself to concern for the individual. No persecuting or blas-

pheming power can defeat the Lord or destroy his Church.

The author is not bitter toward God's enemies, but neither is he afraid of them.

Part II gives an exposition, section by section, of the Book of Revelation. Attention is paid not only to the first century historical situation but also to 20th century application of what Revelation says.

**George Whitefield: Wayfaring Witness**, by Stuart C. Henry. Abingdon Press, 224 pp., \$3.75.

*Reviewer: CLARENCE F. AVEY, superintendent of Springfield District, New England Conference, Springfield, Mass.*

In a generation that has been marked by the disappearance of the great preacher, this chronicle of the life of Whitefield is an amazing story. A tavern-keeper's son, he became the greatest preacher of his time.

His popularity was unexcelled; his appeal to people of all classes was phenomenal. A man of great contrasts, he was undivided in his mission to proclaim justifying faith and the new birth to every man. He was a "born actor," but, in his own words, "fond of being a clergyman" from childhood.

One of the most interesting facts about the great orator was the fruit of social action born from his preaching. "He was forever concerned," says the author, "with some charity, urging some humanitarian project." Owning slaves, he had a deep sympathy for their plight. Bostonians had occasion to thank him for money he raised for relief of sufferers in the

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Great Fire of 1760. The orphan house at Savannah, Ga., was a subject of controversy, but never far from his heart.

Like John Wesley, he was "a man of one Book." For him the Bible was the "book of God, the grand charter of salvation." Original sin, the need of justifying faith, personal experience for the cleansing from sin were basic to his theology.

This volume about a great 18th century evangelist is good reading for a generation in which both the passion and the message are largely missing.

**The Bible When You Need It Most**, by T. Otto Nall. Association: Reflection, 127 pp., 50 cents.

Reviewer: NEWMAN S. CRYER, JR., managing editor, THE NEW CHRISTIAN ADVOCATE.

Life is sometimes uncomfortable, sometimes painful, sometimes unbearable. Some of the problems that make it so provide situations treated in these 30 restorative meditations.

They are centered around experiences common to God's human creatures: sickness, sorrow, sex, loneliness, death, anger, guilt.

They take their clues from the Bible; but there is no proof-texting. Verses seem to be chosen as starting points for reflection that can go as deep as a person wants to go and can bring healing to life's little and big problems.

This is the kind of book that brings the reader what he is looking for. It is done with grace and humor—elements that God himself has given us for this earthly life of both trouble and joy.

NEW CHRISTIAN ADVOCATE

## BRIEFLY NOTED...

**One in Christ**, by K. E. Skydsgaard.  
Muhlenberg Press, 220 pp., \$4.

Readers will be disappointed in this book, Professor Skydsgaard hopes, if they expect the entire question of Protestant-Catholic relations to be "clarified by some obviously plain and manageable points of view which free them from the need to take a stand themselves."

But those who want to face, without prejudice and with patience, the likenesses and differences, will be richly rewarded.

**The Meaning of Immortality in Human Experience**, by William Ernest Hocking. Harper & Bros., 263 pp., \$3.50.

For many, the philosophical musing of the great Hocking offers difficulties. Here he sets death and life after death in the midst of present-day scientific thought. He defines and describes the relativity of death, as it is related to time, space, motion, and the other elements in a scientific universe.

**The Hebrew Iliad**, translated by Robert H. Pfeiffer, with commentary by William G. Pollard. Harper & Bros., 154 pp., \$2.50.

Close students of the Old Testament have had a suspicion that there is here one of the great epics, like Homer's *Iliad* and *Odyssey*, Vergil's *Aeneid*, the *Bhagavad-Gita*, *Beowulf*, and *Chanson de Roland*. And here is inspiring proof in a new translation with eloquent commentaries. It is the

rapidly moving history of Israel in its heroic age, dominated by the virile character of David.

The commentator will be recognized as the scientist turned clergyman, who was once director of the Institute of Nuclear Studies at Oak Ridge. Now he is an Episcopal priest.

**All the Plants of the Bible**, by Winifred Walker. Harper & Bros., 244 pp., \$4.95.

If you have wondered what actually were the costly frankincense and myrrh borne by the Wise Men, this book will tell you, with handsome illustrations. One hundred and fifty names of trees, herbs, and flowers of the Bible are here with their generic names and scriptural verses.

## Paperbacks

**Civilization and Its Discontents**, by Sigmund Freud. Doubleday & Co., 109 pp., 95 cents. Translated from the German by Joan Riviere.

**The Brothers Karamazov** by Fëdor M. Dostoevski. Signet, 704 pp., 75 cents. Complete and unabridged.

**An Experiment in General Education: Development and Evaluation**, by William E. Kerstetter and Phillips Moulton. Methodist Division of Educational Institutions, 56 pp., \$1.

**Journey Into Missions**, by Philip Williams. Friendship Press, 180 pp., \$1.25.

**Love in the Western World**, by Denis De Rougemont. Doubleday, 352 pp., \$1.25.

## For 'MRS. Preacher'

*Parishioner's donations to parsonage family—bane or blessing?*



OF ALL INGREDIENTS essential to happy living in the parsonage, a good sense of humor is high on the list. Probably no other family in the whole community is under such constant if kindly surveillance as the preacher and his wife and youngsters.

Preachers' wives are looked to not only for leadership in church life, they must also be tactful and gracious at times when their sisters in other walks of life can be more forthright.

I'd like to share with you an anecdote that came in from one of our readers. There are two reasons. This woman is blessed with a lively sense of humor; and I'd like to know what you'd have done in her situation. The writer is Mrs. Barbara Rouleau, and her story is about a fish.

"Soon after we were married my husband brought me a book, *The Trials and Triumphs of a Minister's Wife*. It was but the first of many I've since read on the subject. Regardless of when or by whom they were written, they all prove that women in the parsonage have had common problems down the years.

"Like donations of foodstuffs.

"My problem of the moment is how to triumph over or deal with small but very significant items like the fish reposing ingloriously in our garbage can this morning. Nothing I've read to date even touches on *this* subject.

"This fish had a history—and the smell to prove it!

"While calling on one of our parishioners who had (I learned too late) a neighbor who has a friend who has a brother-in-law who went to Oregon to fish, my unsuspecting husband was asked, 'Does your family like fish?'

"Yes," was his simple and truthful reply. He was soon en route home, a well-frozen block of fish on the car seat beside him.

"Assuming that this was presented in good faith and as unto the Lord (in lieu of an envelope in the plate on Sunday morning possibly?), I thawed it out like the dutiful wife and prepared to cook it.

"Now, fish and I are not strangers. I was raised in a coastal area where both fresh and salt water fish are common to every good cook. But when I thawed *this* fish I could only think



of cold, bleak winter mornings of my childhood, when my brother and I had to line up before a big spoon and an immense bottle of cod liver oil for the daily dose.

"Call it imagination or what you will, I was upset and not at all grateful. In the first place, I'd planned to have chicken for dinner. And now this smell! So, with onions and celery, lemon and soy sauce, and a couple of other condiments usually friendly to fish dishes, I tackled the job.

"But as the smell grew stronger, so did my doubts and my ingratitude. When the heat was finally applied it dispelled all doubts, and I chucked the whole business in the garbage can.

"From now on, unless it's diamonds they're speaking of, my good husband is under strictest orders to reply to all such 'Does your family like . . .' queries with utmost restraint and ministerial tact."

Now, what is your answer to this continuing dilemma?

ALONG the same vein, many parsonage families have to cope with situations involving the donation of parishioner's household furnishings which are thought "just right for the parsonage, now that we're through with them."

One church I know handles this problem well. A parsonage committee examines with kindly but realistic intent every such offering while it is still in the home of the willing donor. They know what's needed at the parsonage, have a real appreciation for what will go with what is already there, and pass judgment on the usefulness or lack of it for every item proffered.

This is done without involving the parsonage family in any way, and so no feelings are hurt. They report that over the years the idea of what would be "useful" to the parsonage family has come to fit more nearly what is considered useful in the homes of the congregation.

I THINK you will be interested in a new book, *Heaven on the Doorstep*, by Charlotte Edwards (Hawthorn, \$3). Written by a woman whose writing efforts until now have all gone into woman's fiction, it's a revealing series of happenings from her own life and her friends, which brought great spiritual meaning to her.

This book could mean much to many women in your church. The book deals with everyday problems . . . worry, fear, faith, sin, prayer, envy, love . . . and the solutions every woman can find if she but looks about her. One chapter of the book, "The Face of Fear," will appear in the April issue of TOGETHER.

BRIDES-TO-BE are busy planning June weddings and this often involves the preacher and his wife.

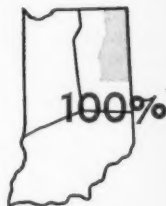
One of the best books on wedding planning and etiquette has just come off the press in a newly revised edition. It is *Altar Bound* by Elizabeth Connelly Pearce (Interstate, \$2.95). The author, a preacher's wife, has helped to plan many weddings.

The book is chock-full of helpful information for the bride, her family, and the minister who officiates. An excellent guide to making a wedding the happy occasion every family anticipates.

—MARTHA

# A Special Salute to the FORT WAYNE DISTRICT

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Decatur, V. W. Sexton  
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Cedar Chapel, Meese Chapel,  
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Ossian, H. H. Patterson  
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Springfield  
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Leon Lacoax  
Prairie & Bethel, Donald Orr  
Roll, William Kendall  
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*the job" states another. "That way TOGETHER reaches all our people for complete coverage. Then I can refer to TOGETHER articles in my sermons. It's a lot more effective that way!"*

The Fort Wayne District's 100% participation in the All Family Plan has produced many "success stories" in Christian living. They are to be congratulated! And these stories will be repeated as other districts\* adopt the 100% goal. That is why your church is urged to participate now. Just write to TOGETHER for further information.

\*Other districts nearing the 100% Goal are: Southeast District, Minnesota Conference; Portland District, Oregon Conference; Columbia River District, Pacific-Northwest Conference; Arizona District, Southern Calif-Arizona Conference.

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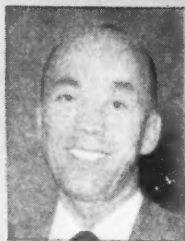
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The Reverend Byron F. Stroh, superintendent of the Fort Wayne district of the North Indiana Conference is an enthusiastic supporter of the TOGETHER All Family Plan. His district was among the first to realize TOGETHER's important message to the family . . . adopting the plan 100% in the entire district. Last month Mr. Stroh wrote a 3-page letter to TOGETHER telling his delight with the effectiveness of TOGETHER.



"May I share a few observations . . .

"You have produced the right magazine. It is received better than many of us had thought possible. A college student here in Fort Wayne told his parents to get him a subscription to TOGETHER to his frat house in preference to any other magazine. A young doctor told me last week that TOGETHER was the first magazine he reads out of 25 or 30 periodicals received.

"One woman in a neighboring community asked the pastor how she could get a copy of TOGETHER. The pastor told her all she had to do was join the church—she'd receive a copy automatically. She is now a member, chairman of a commission, and using TOGETHER regularly in her public school teaching. A dozen incidents crowd into my mind similarly illustrative."

These are just a few of the benefits received from the TOGETHER All Family Plan. Many times those who would not ordinarily subscribe to a religious publication become interested only when they receive it automatically from their church . . . and often they become the most enthusiastic supporters and workers of the church.

If your church is not yet using the All Family Plan, write today to TOGETHER. You will receive literature giving you detailed information. Take action now!

# NEWS

## and trends

### MEGALOPOLIS: METHODISM'S NEW TEST GROUND

By NEWMAN S. CRYER, JR.

Can U.S. Methodists stand pat in the face of the decline of city churches? That question is no doubt being asked by many of the 1,100 delegates who attended the recent Urban Life Convocation.

Meeting in Washington, D.C., which has suffered the pangs of urbanization as much as any large city, delegates got a startling look at future prospects for churches in metropolitan America.

. . . The U.S. is growing at the rate of a city the size of Omaha, Neb., or Richmond, Va., each month. By 1975, its population will number at least 220 million; by the year 2000 close to 300 million.

. . . About 85 per cent of this growth is in urban area, with 50 per cent of urban growth in outlying sections.

. . . By 1975 only one of every 15 will live on a farm.

. . . Within 10-15 years most cities will be doubling their land space under development.

. . . One out of five Americans moves each year.

Preliminary studies, distributed to delegates in five informative booklets, brought them face-to-face with other stark facts.

The city has long since come not only to stay but also to dominate.

Newest development is the "megalopolis." Already there are 17 such great urban regions containing 77 of the largest metropolitan areas and most of the nation's population. One megalopolis stretches 600 miles, from Haverhill, Mass., to Chesapeake Bay.

What is the church to do with these facts? That was another big question.

Delegates were given a panorama of the "inner city" church—past, present, and future.

Senior Bishop Herbert Welch, vigorous at 95, remembered days when deaconesses climbed long flights of stairs day after day to reach the unchurched of the city.

Ways of the urban church just past mid-20th century were also viewed by convocation delegates. They saw motions of Pastor Louis W. Foxwell's hands telling about the ministry of Christ's Church for the handicapped in Baltimore. They heard, as his own congregation cannot, how this ministry is brought to the deaf.

Chicago's Rev. E. Jerry Walker, who has blacks as well as whites in the choir, official board, and Methodist Men of St. James Church, told delegates the most extraordinary thing about his church is that it is so ordinary. He advised, "Let's dare to be the Church as we seek to reach city dwellers."

## Is Methodism Failing in Cities?

Eye-opener at the Urban Convocation was a study of *The City Church and Social Class* by Drew University's Frederick A. Shippey. In at least four cities, Methodists aren't reaching a large group in the low income bracket. White collar Methodists predominate. Here are figures from Shippey's study:

Place	White Collar		Manual	
	Pop.	Meth.	Pop.	Meth.
Eastern City .....	49	64.4	51	35.6
Southern City .....	47.5	70.6	52.5	29.4
Midwestern City .....	55.3	75.9	44.7	24.1
Western City .....	49.8	65.7	50.2	34.3

Co-ordinator John Barclay of the eight-month-old Methodist project in Boston's South End, where 24,000 unchurched people live, told how this co-operative parish is now geared to serve oldsters, shut-ins and all community youth—including street-corner gangs. Three congregations, including the only Negro Methodist church between New York and Canada, have found a new strength in pooling staffs and resources, Barclay said.

Arguments on institutional-type church versus regular-type church cropped up here and there in eight urban life workshops. Some churches are asking people to "join an organization rather than a fellowship," it was said in one group. All seemed to agree, one problem is how to make a Christian impact on a community without becoming conformed to the community; or as one delegate put it, how to "make the church stand up against a self-confident paganism."

Convocation speakers emphasized that The Methodist Church, which once appealed greatly to common peo-

ple, "has become a church of the privileged." The small number of laboring people in urban congregations is declining.

Alternatives: withdraw from the city and let the sects take over, or adapt the church to meet the problems of all God's people.

In typical Methodist fashion, first day of the conference was devoted to cutting into the anatomy of church and city to determine the extent of disorders. First on the agenda was an effort to see what cities do to people. Second day was spent on what the city church can do for people and, on the last day, convocationers worked on how the church could make its witness in the modern city.

Keynoter James G. Ranck, a New York City consulting psychologist and Drew University professor, summed up the analysis: "suburbia has taken the heart out of the city," leaving the richest and the poorest—and the slightly odd; rural-developed Protestantism has trouble communicating to present city congregations; coming to

cities for safety, economic gain, and cultural advantages, people now face a complex of problems growing out of increasing density and increased mobility.

These produce frictions, both physical and psychological, that lead to frustration, aggression, and hostility. Shifting populations have created new racial tensions and renewed the class struggle in cities.

Ranck called for reaching people through mobile pulpit, night club for students, restaurant church—or other novel means—without apology. To the clergy, he said there is “need for expansion in the fields of pastoral care and counseling and the church-related guidance clinic, and for support of all secular mental health agencies and institutions.”

Delegates discovered Methodism has not always been foresighted in the city. A Los Angeles district superintendent, the Rev. Ray Ragsdale, told of scouting for a church building needed in a teeming rundown district. He discovered, within two blocks of a key intersection, a building abandoned and sold by Methodists only a few years before.

But the Washington convocation was evidence that Methodists were waking up to these urgent challenges. They sought an over-all strategy, which they admitted they did not now have.

In a study of 64 inner city churches, the Rev. Robert L. Wilson, of the Garrett Biblical Institute research department, predicted the church has “a greater opportunity in the inner city” than it has had in 50 years.

Frequently the racial problem of the city came up. Both J. Ernest

Wilkins, member of the President's Commission on Civil Rights, and Bishop G. Bromley Oxnam of Washington, emphasized that the “racial issue is a religious question.”

“I cannot understand,” declared Judge Wilkins, “how anyone can say that the issue is irrelevant to a Christian,” or how he can advocate “continuation of segregation on the basis of any Christian principle.”

Said the bishop, “the kind of culture developed in the American city will determine the survival of American civilization.” For it is the city that “determines the American mind.” And the “city's impact will be determined by what religion can do to the spiritual practice of the metropolis.”

But, warned the Rev. G. Paul Muselman, director of the department of Industrial and City Churches, Protestant Episcopal Church, “a new hostility to the churches may be developing.” Community surveys indicate that what the churches have looked on as indifference may actually be “anti-clericalism,” he said.

Problem after problem, delegates and speakers agreed, is accentuated in the city. They were trying hard to come up with some positive answers—ideas that have been tried in the city came out in every workshop. They ranged from 12-battery telephone evangelism to four-minute dramatic skits in the worship service.

There were perhaps more questions than answers at the Urban Life Convocation. Many simply “shared their frustrations,” as one delegate said. Each one took home the ideas he thought he could best use in his own city church.





*Methodists get heads together at the NCC General Board meeting. From left, Bishop Roy H. Short, Nashville; Charles C. Parlin, New York City; Bishop G. Bromley Oxnam, Washington, D.C.; Bishop John Wesley Lord, Boston.*

## Precedent-Setting Decisions

Several "firsts" dominated the recent meeting of the National Council of Churches' General Board.

For the first time in the NCC's eight-year history, the 250-member policy-making board adopted a statement on alcohol. It also made its first pronouncement on the responsibilities of management and labor in collective bargaining; elected its first lay vice-chairman: Methodist Charles C. Parlin, New York attorney; and concluded an agreement with the World Council of Churches to assume responsibility for all World Council interdenominational programs in the U.S.

The U.S. Conference of the World Council will continue to raise funds

in this country and interpret the world body to American churches and public.

In a historic declaration, the board called the use of alcoholic beverages "a serious threat to the health, happiness, and welfare of many people."

It asked pastoral help for alcoholics, warning, "There need be no condoning of their behavior, but neither should a church permit its antagonism to alcohol to prevent its offering an effective ministry to alcoholics."

The statement also called on churches to attack the alcohol "menace" on a broad front through pastoral care, education, support of clinics, and co-operation with other bodies working toward cures and rehabilitation.

The labor-management statement

supported the right of both employers and employees to bargain collectively. It condemned abuses through employer-union collusion in matters of price and trade practices, and called for a sense of responsibility for the public interest, willingness to bargain in good faith free of violence, and agreement to the peaceful settlement of differences.

In a special resolution, the board supported expanded non-military programs of mutual aid and reciprocal foreign aid. And in a related resolution, it commended the White House for calling a bi-partisan conference on mutual aid to which representatives of religious faiths were invited.

Turning to changing world conditions, the board heard Dr. Roy G. Ross, NCC general secretary, warn that the unprecedented opportunity for mission expansion in Africa is near an end. The time is approaching, he cautioned, when Protestant mission work there will be as seriously threatened as it now is in Asia.

African governments, he explained, are looking to the church for help in educational programs, but growing nationalism probably will end dependence on Western missionaries.

Dr. Virgil Sly, a vice-president of the NCC, called for a daring missionary approach by American churches—one that might endanger their individual interests, but would "advance the kingdom of God."

The Board rescheduled the NCC's fifth General Assembly for Dec. 4-9, 1960, in San Francisco. The date was moved up a year to avoid conflict with the General Assembly of the World Council of Churches, set for December, 1961, in Ceylon.



RNS

*Nuclear scientist Harold R. Lohr, Rock Island, Ill., four years with the Atomic Energy Commission, will enter the Augustana Lutheran ministry this June in Jamestown, N.Y.*

## PEOPLE GOING PLACES...

DR. JAMES K. MATHEWS, associate general secretary, Division of World Missions—has declined an invitation from the International Missionary Council to become IMC general secretary.

THE REV. CHARLES X. HUTCHINSON, until recently Methodist pastor and district superintendent in New England—new president of the National Temperance and Prohibition Council.

THE REV. C. EDGAR JORDAN, pastor, Charles Wesley Methodist Church, Centreville, Md.—president of the Queen Annes County Ministerial Association.

DR. EVERETT R. CLINCHEY, president of the National Conference of Christians and Jews since 1928—now full-time administrative president of World Brotherhood, an organization seeking co-operation among races, nations, and religions.

HERBERT B. MOORE—appointed headmaster of Tilton School, 113-year-old Methodist-founded preparatory school at Tilton, N. H.

THE REV. H. BURNHAM KIRKLAND, Division of World Missions treasurer—left the U.S. this month on a year-long assignment in the Philippines. While continuing as treasurer, he will get a close look at the division's field financial operations. His regular duties put him in supervision of field treasurers in 40 mission areas.

DR. HENRY M. BULLOCK, general secretary of the Editorial Division, Board of Education—new chairman of the editors' section of the Commission on General Christian Education, National Council of Churches.

DR. CHARLES W. MACKENZIE, whose 29-year pastorate at First Church, Mt. Pleasant, Mich., ranks among the longest in Michigan Methodism—to retire in June.

BISHOP JOHN W. SPRINGER, retired, and Mrs. Springer—are returning to Africa to make their permanent home at Mulungwishi, Belgian Congo.

DR. WALTER W. LEIBRECHT, German-born theologian now on the faculty of Harvard Divinity School—will become director of the Evanston



RNS

*Youngest and first Negro president of the Protestant Council of New York City, Garner Taylor, a Baptist, and outgoing president Dr. Phillips Elliott.*

Institute for Ecumenical Studies on July 1.

DR. W. A. KALE, a Methodist and on the Duke Divinity School faculty—new president of the North Carolina Council of Churches.

DR. GAITHER P. WARFIELD, general secretary, Methodist Committee for Overseas Relief—commended by Church World Service for four years as executive committee chairman.

DR. CARADINE R. HOOTON, general secretary, Board of Temperance—elected president of the newly formed Interdenominational Committee on Alcohol Problems. Some 40 denominations already have expressed interest in joining ICAP (gleefully termed "iccup" by organizers).

## Friends With Hard Names

U. S. Methodists have taken a unique step to strengthen church leadership overseas and build better international understanding among churchmen.

A new program, developed and financed by the Division of World Missions, brings 11 African and Asian Methodist ministers to this country. They now are studying at Drew University, Madison, N.J. Classroom work will continue until June. Then the ministers will spend five months as associate pastors in churches throughout the U.S.

Dr. Ashton A. Almand, Board of Missions staff member, hailed the program as first project of its kind ever undertaken by the division and,

so far as is known, by any denomination.

Fellow ministers back home selected this first group, all of whom hold positions of responsibility in their annual conferences. All are age 32 or older, mission leaders emphasize. Older, more experienced men can take full advantage of the training, leaders feel.

Included in the group are three district superintendents, two chaplains and teachers of religion. One is pastor of a 1,200-member church.

The roll includes Ong Chaik Ghee and Daya Prakash Titus.

Ong Chaik Ghee is 47, and Chinese. He attended the Anglo-Chinese School in Penang, Malaya, preparing for a business career. Later he took the conference course of study and



*These are nine men among the 11 overseas Methodist ministers now training at Drew University, Madison, N.J. Standing, from left, Jose Q. Raguindin, Kenneth Choto, Pedro Daludado, Sin Oh Pak, A. Devadas Jacob. Seated, James C. Lal, Nobuya Utsunomiya, Johnston S. Q. Baakhsh and Ong Chaik Ghee.*

became pastor of Geyland Methodist Church, Singapore. He is conference treasurer.

Daya Prakash Titus, 47, has been serving the Methodist Church at Kanpur, India, since 1954. As youth director of Lucknow Conference, he organized an evangelistic crusade for 10 Protestant churches in a single year.

## Hail Catholic Plea in Cuba

The Roman Catholic hierarchy in revolution-ridden Cuba recently appealed for the formation of a national union government to "prepare the return of our country to normal, peaceful political life."

Roman Catholic, civic, and labor groups hailed the statement—the first from Manuel Cardinal Arteaga y Bettancourt, Archbishop of Havana.

"We exhort all those who today fight in enemy camps to cease the use of violence and seek as soon as possible effective solutions to bring back to our country the material and moral peace that are so lacking," said the statement.

Revolutionary movements in Cuba, one 14 months old led by Fidel Castro, have been trying to oust the Batista government.

But President Batista announced he will remain in office until the June 1 elections, although his cabinet ministers resigned in accordance with electoral laws. Most of them are running for re-election.

Statistics issued recently by a group of Catholic colleges show 72.5 per cent of the people in Cuba are Catholic, 8.5 per cent are Protestant, and 19 per cent are unaffiliated.

## His Hobby Is New Churches

"The job needed doing, and I did it." That's how a minister describes his work as architect of eight Methodist churches, construction supervisor for four more, and planner of other new churches in Texas and New Mexico.

The Rev. William R. Houston, Clovis (N.M.) District superintendent, is the preacher-builder whose "hobby" meets an urgent need for more Methodist churches.

Last summer, his latest project—the W. Angie Smith Chapel—was dedicated at Sacramento Methodist Assembly in New Mexico. Houston drew the plans and supervised volunteer workers for five summers. It's a log-cabin chapel seating 300 persons. High school and college boys cut the logs. Aleck Buckner, assembly maintenance man, worked with Houston. Buckner has lived in the mountains all his life and supplied the log-building know-how for the preacher's plans.

McMurry College, Abilene, Tex., late this summer conferred on Houston an honorary doctor of divinity degree.

The citation said in part "... he built and paid for a new church at Warsaw, Tex., on his first pastorate. He remodeled the church at Scurry, Tex., and at Wilson Chapel on the Scurry Circuit. New churches have been constructed under his supervision at Paris, Tex., Lovington, N.M., Monahans, Tex., and Ysleta, Tex. The church plant has been remodeled and improved at Southmayde, Kemp, Pecan Gap, Byers, and Jacksboro, all in Texas."

## NEWS DIGEST . . .

**BUSINESS IN RELIGION.** Church-owned publishing houses and bookstores of 32 denominations, including Methodists, report \$95 million gross sales in 1957.

**LOVE AND MARRIAGE.** Booklets on these subjects, prepared by the Board of Education, are slated for distribution among senior young people and older Methodist youth.

**ALL-LUTHERAN CENTER.** A center in Chicago's famed Loop district to house offices of all U.S. Lutheran denominations is a new idea now being discussed.

**EXCESSIVE MIGRATION.** The official organ of The Methodist Church in New South Wales, Australia, has expressed concern over what it said is excessive non-Protestant immigration from Europe. The publication, *The Methodist*, said the country's moral and economic stability would be endangered unless people of the same traditions of rights and freedom are attracted to the continent down under.

**WIN FELLOWSHIPS.** Twenty-two fellowships for 1958-59 have been awarded seminary professors to study topics ranging from Buddhism to art by the American Association of Theological Schools.

**WOMEN STUDENTS.** Breaking a 91-year-old tradition, Episcopal Theological School, Cambridge, Mass., will accept women students next fall.

AN ESTIMATED 300 Mississippi ministers are holding Inter-Faith Conference on Pastoral Care and Counseling, Apr. 14-16 at Millsaps College, Jackson. Dr. Seward Hiltner, University of Chicago, will be main speaker.

**WORKSHOPS SET.** Methodists are holding regional recreation workshops this month and June: South Central Jurisdiction, Apr. 9-15, at Glen Rose, Tex.; Southeastern, Leesburg, Fla., Apr. 17-24; and Middle Atlantic, Pennington School, Pennington, N.J., June 8-13.

**SIXTH SESSION** of the Western Jurisdictional Conference of The Methodist Church will be held July 12-15, 1960, at First Church, San Jose, Calif. Conference includes 10 states and the territories of Alaska and Hawaii.

**CHURCH FUNDS UP.** Three-fourths of the way through the current fiscal year, Methodists have sent \$7,411,805 to the church's central treasury in Chicago, a 3.73 per cent increase in World Service over last year at this time.

**THE ANNUAL** conference of The Methodist Church in Argentina has voted to form a United Council of Christian Education with the Waldensian Church and the Disciples of Christ. In other actions, it raised the minimum salary scale for ministers, increased family benefits, agreed to place greater emphasis on self-sustained institutions, accepted a \$68,000 budget.



*This modern pavilion of glass and aluminum will be the center of a Protestant ecumenical exhibit at the 1958 World's Fair opening this month in Brussels.*

## Protestants Go to Fair

Methodists have been invited to join other denominations to help finance a Protestant exhibit at the 1958 World's Fair in Brussels, Belgium.

The project, started on faith by a small group of Belgian Protestants (75,000 total in the country), will present the Protestant church to an expected 50 million visitors.

Charles C. Parlin, New York lawyer and prominent Methodist layman, and Mrs. Theodore O. Wedel, Washington, D.C., president of United Church Women, are U.S. chairmen.

A \$235,000 brass and aluminum modern structure will house a special ecumenical exhibit showing the work of Methodist, Orthodox, Anglican, Reformed, and other groups.

Even though backed by the World Council of Churches, the necessary money still is not in hand. Except for this, says Pastor Pieter Fagel, a leader in the project, "everything is moving along well." American Protestantism's share: \$100,000.

During the fair, Apr. 17-Oct. 19, noon-hour and evening services will be held in the pavilion's circular chapel. Afterward the pavilion will be moved to a permanent site near Brussels to become the country's only ecumenical center.

## Baptists Plan Advance

Seven major Baptist bodies are getting together for a large-scale, six-year evangelism effort.

The Baptist Jubilee Advance will begin New Year's Eve and end in

1964, the 150th anniversary of organized Baptist work on a national scale in North America.

Leaders of the Baptist branches say the Advance "will do much to strengthen our unity."

Participating are the American Baptist Convention, Southern Baptist Convention, Baptist General Conference of America, North American Baptist General Conference, National Baptist Convention of America (Negro), National Baptist Convention, USA, Inc. (Negro), and the Baptist Federation of Canada.

## **Announce Annual Meetings**

Six Methodist boards and agencies have told annual-meeting dates:

April 16-18, Board of Social and Economic Relations, Chicago.

June 10-11, Board of World Peace, Chicago.

July 1-2, Commission on Promotion and Cultivation, Lakeside, Ohio.

July 25-27, Board of Lay Activities, Chicago.

Sept. 16-17, Board of Pensions, Chicago.

Oct. 7-9, Council on World Service and Finance, Louisville, Ky.

## **Decision-makers Need God**

Voters should take a close look at a political office holder's religious beliefs, says a Wesleyan University professor. The reason: faith in God can be "an excellent corrective" for "dangerous flights from reality—concocted hero worshipings, the ivory towers of narrow specialization."

Speaking to 150 Midwestern ministers in Chicago, Dr. Kenneth Under-

wood, associate professor of social ethics and public affairs, Wesleyan University, Middletown, Conn., saw a big gap between decision-making and Christian ethics. Underwood and other speakers agreed the Christian faith needs to be the central influence in the lives of U.S. decision makers, not merely a source of inspiration.

But the gap is most apparent on the college campus.

Despite a "profound and powerful" theological revival, theology is seldom related to the social sciences at the universities. Theology remains on the "periphery" of studies.

He urged the "readmission of theology to full membership in the academic roster," to take its "rightful place" beside philosophy, economics, politics, or history.

The theory that the public leader can obtain his facts from the university, his moral and religious principles from the Church, and "be all set to make the right decision with both scientific soundness and divine correctness" is untenable, Underwood says. "Such separation of facts and values assumes the existence of two realms of reality."

President Eisenhower is an example of a man influenced significantly by his religious assumptions, Underwood points out: "His efforts to maintain his own belief that he is a good man who strives to keep clear of politics, are preventing him from being a good president."

Moreover, he adds, in alternating between "great bursts of political involvement" and "frustrated retreat" in an attempt to keep this image of himself, the President is not carrying out the true dictates of Christian ethics.



## Faith on Drawing Boards

By T. OTTO NALL

What's to blame for current confusion in church architecture?

Some observers at the recent 18th joint conference of the Church Architectural Guild of America and department of church building, National Council of Churches, tended to put the blame on these forces:

Too-fast population growth (3 million annually), which demands more new churches right now.

Increasing population mobility that produces a rash of prefabricated "one-generation" churches.

Anarchy in community planning, with sectarian competition rampant.

Free-wheeling individualism, with "teepee" type churches making the observer wonder whether architects are turning from Europeans to North American Indians.

New inventions in reinforced concrete and steel which recall that no important change ever comes except as a result of a new principle of construction.

Growing pains and architectural indigestion.

The Church floundering in prevalently materialistic commercialism.

Nor did observers underestimate the last factor, which suggests that church architects could do better if churchmen really knew what they expected the Church to be and do.

The meeting brought 850 architects, sculptors, muralists, stained-glass artists, city planners, and clergymen to Detroit, Mich., to discuss "The Church Builds in a Changing World."

Speeches, as truly as exhibits and

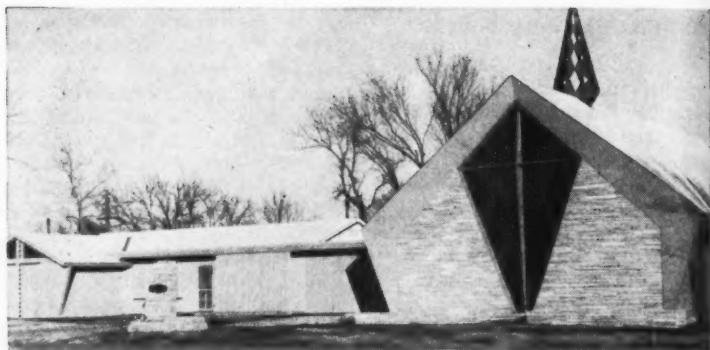
round tables, showed that all is not lost—in fact, that there is a new authenticity in church building. "We are not telling lies about history, usage, or mission of the Church," said Architect Milton L. Grigg, of Charlottesville, Va. "Altars are becoming Holy Tables. Monastic choirs are less frequently reproduced by distributing surpliced blondes, attractively arranged on either side of the chancel. Church music is becoming a means to an end, and not an end in itself."

He expressed his belief that whatever church architecture is amiss, "it can be corrected by the joint efforts of the three groups represented at the conference—an inquiring and devout clergy, a zealous, purposeful, and God-motivated laity, and a dedicated, humble, and selfless designer."

Prof. George Miles Gibson, of McCormick Theological Seminary, added: "True ecclesiastical architecture speaks to us, both of the knowable and unknowable God." He insisted that church architecture shows not only what God has done for man, but what man must do for God.

Nevertheless, there was no consensus about what a church building should be like. Guild president Harold E. Wagoner pointed out, "To the New Englander the church is a white clapboard meeting-house in a setting of trees; to the Floridian, a stucco mission; to the Chicagoan perhaps a limestone mass with pointed arches and flying buttresses."

Plainly enough, tomorrow's church will look as different from the 14th-century cathedral as the space satellite does from the covered wagon, Vice-President H. Walter Damon added. Churches should grow out of



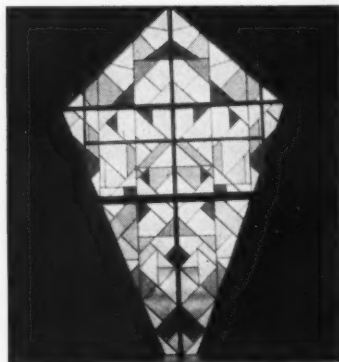
*Methodist Church in Ketchum, Okla. (pop. 300), is an example of graceful, contemporary architecture in a small community. Color scheme, inside and out, is rose and gray. Plant is valued at \$42,500, plus donated labor.*

the very soil on which they stand and should express the varying faiths of their memberships.

The task, according to Managing Editor Theodore A. Gill of the *Christian Century*, is to express the faith of the Church at a time when the Church generally is trying desperately to find out what it believes. "We must take stock of our spiritual potential in order to muster our material resources," in the words of the Rev. Scott Turner Ritenour, head of the National Council's department of church building.

The annual competition for the best designs brought 110 in five classes, but the jurors refused to award top honors in any but one class. Their reason: the designs "failed to capture the spirit and the considered imaginations that the jurors had a right to expect." Architects were inclined to take new materials and try to use them without too careful regard for the churchly

purpose of the church building. Nonetheless, contemporary designs, as opposed to the traditional, won most of the 14 awards. Only one example of Colonial, and none of Gothic, was cited.



*From inside, the cathedral-like window glows with light. The building has central heating, air conditioning.*

## 100 Years of Theology

Tall, blonde Carl Ernst Sommer towers above most of the five professors and 36 students (including one Hungarian refugee) at the Methodist Theological Seminary, Frankfurt-on-Main. He can also go back farther than anyone else thereabouts in his connection with the 100-year-old school.

His grandfather, J. J. Sommer, was one of the "farm hands" with whom John C. Barratt, from England, started the school, at Waiblingen, back in 1865. (Seven years previously, in 1858, American Methodists had set up a seminary at Bremen.)

They went to work in the huge garden of the mission house, but they dug into the Bible as well as the soil. Rising at 5 a.m., they alternated hours in the field with hours in the library until 5 o'clock in the afternoon. Evenings were given to preaching somewhere in the far-flung Waiblingen-Winnenden-Stuttgart Circuit.

A full-fledged seminary came later, opening on Oct. 15, 1873. It was moved to Cannstatt, then to East Frankfurt joining with the seminary that had been moved from Bremen, and in 1913 to a new building on the present site.

Before dedication services could be held, World War I broke out. Many students were called back home, only the neutral Swiss remaining at their studies. The larger part of the new building was converted into a military hospital. Some prisoners of war were quartered there.

F. H. Otto Melle, later bishop of German Methodism, was made president after the war. He built enroll-

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ment to 83 in 1923, by enlarging the program to include training ministers and evangelists, not only for Germany and Switzerland but also for Eastern Europe. Some Hungarians, Estonians, Finns, Lithuanians, Latvians, Russians, and Yugoslavs enrolled.

Despite the Nazis, two Polish Jews came and were not molested. But studies had to vie with various currents in Nazi thought and program. Many students succeeded in holding to the Church's viewpoint on public life and pastoral care, and everyone pledged himself to use an Old Testament lesson in every service, despite Nazi anti-Semitism. But the rearmament of Germany called for every young man to give half a year in the labor force and two years in the armed forces.

In 1936, the professor and house-father, Dr. J. W. E. Sommer, was made president. The Nazis baited him, and rumor has it that he was marked for death. But medical and dental units of the army and air force took over some of the rooms, thus safeguarding the seminary.

During the air raids a blockbuster dropped about 200 yards away. It lifted off part of the roof and destroyed all the windows. A direct hit during the last minutes of the fighting at Frankfurt demolished part of the building. Frankfurt's second Methodist congregation and the deaconess hospital were housed there at the time. When rebuilding could be done, hospital priorities were granted, and students had to sleep on straw immediately under the roof.

In 1946, President Sommer was elected bishop, and Prof. Frederick Wunderlich succeeded him. After

Bishop Sommer's death in October, 1952, President Wunderlich was made bishop. The current president, the late bishop's son, was formerly professor of Christian education and church history.

On March 9, Frankfurt Seminary started its centennial observance with a sermon by Director Kurt Martin, of the theological school at Bad-Klosterlausnitz, in the Eastern Zone. (The division of Germany required this separation in 1952; the Eastern Zone school had 24 Methodists and 5 Evangelical and United Brethren students last year.) Bishop Wunderlich was the speaker in the afternoon. Dr. Martin Niemöller brought greetings from the Lutherans.

Also last month the school launched a short course in theology, with noted teachers from Tuebingen, Zurich, Goettingen, and Manchester, in England.

Bishops Odd Hagen and Ferdinand Sigg were among the centennial evening speakers.

Concerning the students, President Sommer says: "Something like 30 per cent are orphans who have lost their fathers. It is something astounding and magnificent that these who were deprived of their fathers at such an early age should so very definitely have decided to give up their lives into the hands of their heavenly Father."

## Test-tube Babies No Sin

Is it "sinful" for "lonely spinsters" to have children by artificial insemination?

An outspoken British Methodist and former president of the British

Methodist Conference, Dr. Donald Soper, thinks not. His views sharply conflict with those expressed recently by the Archbishop of Canterbury in a magazine article.

Other clergymen also disagree with Soper, who says it would not be "sinful to give certain spinsters who would otherwise be lonely and who would make good mothers" the opportunity of motherhood.

Further, he thought it "unwise for churches to rush in and condemn out of hand artificial insemination in a happy marriage where the husband is sterile."

He scored the church for "wanting to make a sin or a crime" of another instrument "science has put into our hands to use wisely."

## 'Century' Still a Scrapper

Now dressed up in a new format, *The Christian Century*, possibly the liveliest Protestant journal of opinion in the U.S., is 50 years old this year and still scrapping.

*The Century* has sought all its life to be "contemporary—probably the most difficult thing for a religious paper to do," says Editor Harold E. Fey.

Dr. Charles Clayton Morrison, a Disciples of Christ minister, founded the magazine in 1908, guided it through 39 years of lusty argument. He is now 83 and still serves as a contributing editor. The late Dr. Paul Hutchinson carried on the tradition of fighting editor from 1947 to 1955.

From its beginning the undenominational weekly, with some 40,000 circulation, has hammered away at "dangers of the hour." Some of these



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were "emotional mass evangelism, literalism, ignorance of the Bible, and infatuation with sectarianism."

An anniversary editorial last month cited today's dangers as "prostitution of religion and the church to serve the ends of racist policies"; the taking of "sectarian advantage"; making Christian faith serve economic gain; and profiteering "through the perpetuation of biblical ignorance."

In recent years editors published a series on the controversial Koinonia farm, near Americus, Ga., an experiment in integrated Christian life and work; brought the plight of the American Indian into the spotlight with the result of Congressional support for the voluntary relocation bill.

*The Christian Century* received so many congratulatory letters on its anniversary, Dr. Theolore Gill, managing editor, wondered if "we may be slipping." Usually most of their mail is uncomplimentary, he said.

## DEATHS . . .

FRANK ALDRIDGE, 87, retired member of North Alabama Conference, Feb. 1, in Hartselle, Ala.

RICHARD BAGLEY, 50, pastor at Aptos, Calif., Feb. 6.

MRS. F. T. CARTWRIGHT, 71, wife of Dr. Frank T. Cartwright, former associate secretary of the Board of Missions, Feb. 21, in New Jersey.

MRS. N. E. DAVIS, 82, wife of the Rev. N. E. Davis, Ashland, Ohio, Feb. 5, in West Palm Beach, Fla.

MISS M. ESTELLA FILES, 101, a former missionary in India and Burma, Feb. 4, in Brockport, N.Y.

MRS. C. W. FLINT, 79, wife of retired Bishop Charles Wesley Flint, Feb. 12, in Washington, D.C.

MRS. C. C. JAMES, widow of the Rev.

C. C. James, who was a member of Missouri Conference, Feb. 9, in St. Joseph, Mo.

O. WESLEY JANZEN, 39, pastor of Willow Glen Church, San Jose, Calif., Feb. 24.

W. B. GILLIAM, 77, for 32 years pastor in Oklahoma, New Mexico, and Texas, Feb. 6, in Shamrock, Tex.

MRS. HOMER KLUCK, 26, wife of the pastor of Bethel Church, Fort Worth, Tex.

CHARLES ROBERT KUPFER, 72, retired member of West Virginia Conference, Feb. 13, in Sherrard, W.Va.

BISHOP FREDERICK D. LEETE, 91, retired, Feb. 15, in St. Petersburg, Fla.

HENRY C. LEOPPERT, 91, retired member of Rock River Conference, Mar. 4, in Chicago.

MRS. F. S. ONDERDONK, widow of Dr. Frank S. Onderdonk, who was a missionary in Mexico and Texas, Feb. 19, in San Antonio, Tex.

GEORGE DANIEL PARKER, 85, retired missionary to Brazil and Uruguay, Feb. 13, in Jacksonville, Fla.

WILLIAM G. PROUT, retired member of Detroit Conference, in February.

JAMES F. RAGSDALE, retired minister of Hutchinson, Kan., Feb. 2, in Winfield, Kan.

JOHN J. RASMUSSEN, 58, pastor of Noel Memorial Church, Shreveport, La., Feb. 4, in Shreveport.

GEORGE W. RICHMIRE, retired minister of Los Angeles, Feb. 11.

CLEMENT MOORE LACEY SITES, 92, for 34 years a college professor in China under the Board of Missions, Feb. 17, in New York City.

B. T. STONE, retired minister of Wilkinsburg, Pa., Feb. 5.

WILLIAM R. VELTE, 79, retired member of Nebraska Conference, Feb. 19, in Denver, Colo.

ALBERT H. WILSON, 81, retired member of New York Conference, Feb. 12, in New Rochelle, N.Y.

# OPEN FORUM

## *Letters to the Editors*

### **Church-State Matters**

EDITOR: I like Rabbi David Polish's article, "Dangers for Church and State" [Feb., p. 26], and believe that Methodists need more of the same. (I know of some ministers who will politely change the subject when church-state relations are even mentioned!)

I would suggest a series in the "pro" and "con" of debate, with representatives of labor and management, government, scholars, and scientists of all churches—yes, all—taking part.

We are coming to the time when we ought to know what is meant by, and intended in, our so-called "wall of separation."

C. P. DALTON

*Methodist Church  
Chicora, Pa.*

### **Mrs. John (Mary) Doe**

EDITOR: In answer to a question printed in "We Want to Know" [Feb., p. 124] you say that the mother's name in the baptismal record should be "Mrs. John Doe." But this contradicts the instructions given in the section on baptisms in *The Official Membership and Church Record of The Methodist Church*. There it says that (to use the same names) it should be "John and Mary Roe Doe."

The reasons for this directive are

obvious: Many men have the same first names as their fathers or their sons; listing the mother's own name rather than merely "Mrs. John" helps to identify the exact parents in the case; if either parent is remarried, the exact name is needed.

DONALD A. WILLIAMS

*First Methodist Church  
North Andover, Mass.*

*Similar comments have come from the Rev. Paul F. Holmes of Peabody, Kan., and the Rev. F. F. Adams of Calvary Methodist Church, Long Lake, N.Y.—Eds.*

### **Professor Allen's Inadequacy**

EDITOR: Curiously enough, in "Biblical Theology Has Limits" [Jan., p. 16] Professor E. L. Allen names not one modern biblical theologian, although he purports to be evaluating a modern movement. He writes of Barth, Brunner, Niebuhr, Tillich, Berdyaev, not one of whom is a biblical scholar in any specialized sense. They are all theologians and interpreters of contemporary Christianity who make considerable use of the Bible.

Furthermore, of the scores of German, Scandinavian, English, and American theologians who are biblical theologians, he names not a single one. This is amazing, in view of the subject he sets out to discuss.

Quite possibly, the "authorities" he

cites do have some "grave limits." But to declare that biblical theology is, therefore, open to serious criticism on the ground of the diversity of viewpoints the Bible contains, or because it is sometimes "undecided on questions to which we want a clear answer" is to betray a serious misunderstanding of our modern biblical theology—and of the Bible itself.

For example, Dr. Allen says that "the Old Testament is concerned with the nation, the New Testament, and the Church," and that the Jewish Messiah is both political and spiritual, while the Christian is spiritual only. This oversimplification really overlooks abundant biblical evidence to the contrary. Is the pursuit of biblical theology an "attempt to escape from an intolerable present by reconstructing an earlier phase of the life of a disintegrating society," which is Allen's quotation of Toynbee? Or is it simply the recovery of the biblical thought-world?

The writer of this article has evidently never encountered that view of the Bible which is made one by the continuity of God's redemptive action.

OTTO J. BAAB

*Professor of Old Testament  
Interpretation  
Garrett Biblical Institute  
Evanston, Ill.*

EDITOR: E. L. Allen does well to point out that Old Testament theology involves every area of human life; but he jumps to the assumption that the teaching of Jesus touches only the spiritual life.

For Methodists today the kingdom of God involves every detail of our temporal living. The Social Creed

makes that clear. And I believe Jesus foresaw all this when he said, "My disciples shall do even greater works."

T. A. ROBINSON

*Eldorado, Okla.*

## The Church Study

EDITOR: The three descriptions of an adequate parsonage [Jan., p. 49] all suggest that the parsonage include a suitable study. We ought not to minimize the importance of this feature. And yet, a growing number of preachers are eager that the study be included in the church building. Ministers, lay people, and architects ought to keep this in mind.

FRANKLIN SCHWARM

*First Methodist Church  
Plankinton, S.D.*

## A Provoking Hymn

EDITOR: Max Miller's article, "Good Music When You See It" [Jan., p. 64], provoked me—or rather, his hymn did.

The idea is good, but just try to sing his hymn setting of "Spirit of God." He suggests that we beware of monotony in coming to rest on the same note, but (while avoiding the same note like a plague) he opens each line with the same pattern of a single bass note.

I question a "signatureless" rhythm for congregational use—and what else is a hymn for? This might be usable as a choir performance, but even then the ending is hopelessly out of keeping with the closing line—and to me says nothing at all . . .

DON R. BOYD

*Asbury Methodist Church  
Watertown, N.Y.*



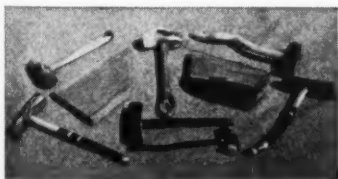
## It's an Idea . . .

A rosebud is placed on the altar to announce the arrival of new babies at First Methodist Church, Fresno, Calif., and Irwin Street Methodist Church, Syracuse, N.Y., as in many other churches.

A home-made gavel is every bit as good and usually more interesting than the manufactured article—and far more effective than the tinkle of a spoon against a water glass.

Twisty roots of shrubs or knotty, native hardwoods produce unique and picturesque gavel heads. Throughout the West, diamond willow is a common hobby wood that can become an attractive mallet. Wild cherry, saskatoon, juniper, birch, maple, and silverberry are excellent, too.

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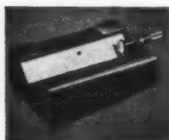
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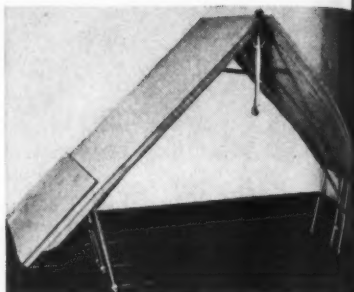
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To get more information write "It's New," The New Christian Advocate, 740 North Rush St. Chicago 11, Ill. All inquiries will be sent to the manufacturers.

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APR

# THEY SAY:

## paragraphs of provocation

*These paragraphs dare you to exercise one of your less-used mental muscles. If you decide to accept what is said, you have been awake in the process. If you reject it, you have had to find a reason. He was wise who said, "A difference of opinion is the most interesting thing in the world."*

### The Meaning of Communion

JOHN WESLEY expected those in his class meetings to evidence their desire for salvation by attending the Supper of the Lord. But, receiving the bread and cup is meaningless unless, beyond the symbols, the communicant also receives the forgiveness, fellowship, and healing of our Lord. "I am a new creature," we say as we rise.

In his great wisdom, Jesus left us tangible remembrance of his presence. "He took the bread. . . . He took the cup."

There is reasonableness in the words of the aged person who, having lost his hearing and maybe his sight, says that the sermon and the fellowship increasingly fail to reach him. Why should he come to church? What can the church do for him? What channel of communication is still open? The most elemental one—touch and taste.

Is it not unfortunate that so many Methodists take the bread and the cup in other ways than kneeling thoughtfully at the Communion rail? Is it not unfortunate that Methodist ministers leave the elements out for self-service like an automat, instead of serving each communicant individ-

ually and praying for him. Is it not unfortunate that the ritual is so often rushed, or poorly read?

—DARREL McCORKELL, Methodist Church, Santa Paula, Calif.

### On Training Leaders

A FEW years ago, the little church to which I belong had few people and fewer leaders. One man was church lay leader, chairman of the official board, president of the trustees, and organist—all at the same time. Today he is none of these, for competent leaders have come with the expanding membership.

I have seen some distressing examples of leaders holding office too long—like the man, 85 years old, who was Sunday-school superintendent for 25 years. He was not robust, and if he failed to show up, there was no Sunday school. He had the only key to the church. He was also the most generous giver.

I once knew an Epworth League dying under the continuous presidency of a man who, when younger, was probably the most capable of any available for the office.

Whenever I have found one man in a position of leadership for 10 years

or more, I have felt sorry for his church.

—LOUIS E. ORCUTT, Demarest, N.J.

### Creative Tension

A CREATIVE tension between the divinity school and the university should exist. The university is committed to the pursuit of intellectual, moral, and spiritual values. In this enterprise rational method is determinative, but behind this method lies faith.

In the modern secularized university one can observe a marked degree of reticence to make explicit the faiths that inform its ideals and activities. A divinity school has the vocation within the university to promote discussion of the nature of faith and of the criteria by which it is to be evaluated. Each needs the other to challenge it to self-examination.

—JAMES LUTHER ADAMS to the Harvard Divinity School, Sept. 25, 1957.

### School of Charity

ONE of the greatest tragedies of a divorce is that just when the pain of the clarifying process is most acute, when both unconsciously know that they must mutate or perish, the work is stopped and the partnership breaks off. Instead of the painful breaking through to the deeper levels of understanding and responsibility for each other which may be within reach, they make their escape and have to start all over again, if they enter marriage with another.

The very process of taking this vision, this early love which they have for each other into the testing fabric of making a home with furnaces to

be fired, ashes to be taken out, dishes and clothes to be washed, children to be cared for, with the sharing of each other's daily experiences, the discouragements, the hopes, the ambitions, the failures, the impatience, the forgetfulness, the strength, the weakness, the infidelities, and the faithfulness; these are the raw stuff, the tenuous, resistant, yet ultimately malleable raw materials, out of which life together is shaped. There never was such a school of charity.

—DOUGLAS V. STEERE in *Work and Contemplation* (Harper & Bros.)

### Students Seek Life's Meanings

PERHAPS after a half century of revolt against "Victorian" conventions, we are beginning to suspect hollowness of the life of "self-expression"—expressing itself in mechanical pleasure-seeking—and to look again for deeper meaning to our existence.

Whatever the cause, there can be no doubt about the fact: God has returned to the American campus. Voluntary chapel attendance is booming, and further services are being demanded. Students are flocking to erudite lecturers on theology like Paul Tillich and Martin Buber. New courses on the history and psychology of religion are being added to curricula. State universities are giving courses on the Hebrew language and the teachings of Jesus—and more and more of them are giving academic credit for courses in religion.

—THEODORE A. DISTLER, executive director of Association of American Colleges, in an address to the first Conference for Trustees of Church Colleges, Lake Junaluska, N.C., June 28-30, 1957.

# The CHURCH and the LAW

**F. MURRAY BENSON**  
Attorney and Methodist Layman

*This column will digest court decisions pertinent to churches and pastors. Limitations of space require oversimplification of the facts and the decisions. There is no attempt here to give legal opinions. The facts in individual cases differ so widely that it is dangerous to rely completely on the reported decision without all the facts.*

**THE CASE:** The Cross Roads Methodist Church used a tract of land uninterruptedly from 1892 to 1950. The deed was made to "church and trustees" with the notation that the land was "free for all denominations so as to not conflict with our meeting days." When a new minister in town broke the locks off the church doors and started holding meetings there, the leaders of the church sued to enjoin him. His defense was the wording on the deed. The lower court agreed.

**Decision:** The higher court reversed this decision. The deed was held to be a nullity because of the absence of a specific grantee. The common law of real property was held to apply, and the plaintiffs were given right to the land because they had held it long enough to become owners by adverse

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possession, even against the original grantor.

[IVEY v. GEISLER, 213 Mis. 212 (1952)]

*The decision in this case seems to be in direct conflict with the following case, which was decided in 1947 and supported by many previous decisions.*—Eds.

**THE CASE:** Land was put in trust by a grantor for the Methodist Episcopal Church South, at Arlington, Md., but gave the trustees power to grant its use to any other denomination at their discretion. A grantee church built on the land but never incorporated. About 75 years later the church proposed to sell to another church but, after negotiations had been completed, the buyer refused to take the land, claiming that good title could not be passed. The lower court ruled to enforce the contract for sale, and the buyer appealed.

**Decision:** Reversing the decision, the appellate court cited the rule that a trust, to be valid, must have a beneficiary who can enforce the trust, and vagueness as to beneficiary will make the trust unenforceable by anyone. The grantor, or his heirs, had retained legal right to the property in question, because it was not certain that he meant to benefit only this unincorporated association. The court ruled out title by adverse possession, holding that the association could never legally hold title and that the statute of limitations did not bar an action by the grantor's heirs to reclaim the land.

[Salem Church of United Brethren v. NUMSEN, 59 A.2d 757 (1948)]



## "—Or Successor—"

ONE ENVELOPE in my morning's mail remained unopened. It was not an unusual size. Nor was it an odd shape or color. It carried an American three-cent stamp. But the address—that caught and held my attention—*The Rev. C. A. M—, or successor.*

I could not open that envelope. I had a legal right to open it. But it was for one of several men. It was for me as the pastor of the church; but it belonged to my successor, too.

There the envelope lay on my desk, unopened, doing a far different thing than it was intended to do.

Men in public positions are often recognized more for the positions they hold than for the service they render. Only a few presidents have been greater than their office. Washington, Jefferson, Lincoln, and Theodore Roosevelt are being immortalized in granite on Mt. Rushmore in the Black Hills of South Dakota, because they loomed larger than their office.

A few ministers have made their pulpits famous, because they themselves were great. Phillips Brooks was an institution in the life of Boston. One speaks of "Phillips Brooks' Church," not "Trinity Church." So it was with Beecher, Jefferson, Cadman, Fosdick, Weatherhead, and some others. But for most of us, our pulpit is far more important than we are.

The rural church, wherever it is, is not just a training ground to get young men ready for the city church.

It has a significant influence in that community. This influence continues long after the young man has gone. He will pass out of the memories of the people, but the church will not. A minister is identified with his pulpit only so long as he is in that pulpit. That envelope told me this truth.

But it quickly suggests another equally important truth: "Your pulpit and you are identified *only for a brief time.*" Some day another will take my place. That address, "or successor," pointedly said to me, "Your pulpit is a succession."

Each pastor is a successor. Each pastor is a predecessor. We occupy the "between" for just a little while.

Ministerial succession is something like running a relay race. Each man receives the baton from the one who has run, and then hands it to another who will win the race. But the race is won by all members of the team.

John the Baptist can well be the "patron saint" for the ministry. He said, "(Jesus) must increase, but I must decrease" (John 3:30). John had no easy position to fill as the forerunner of Christ. But he is honored because he was more eager for Jesus to succeed than for himself. Real satisfaction belongs to a man whose ministry succeeds in the successes of his successors.

I don't remember what the envelope contained. Whatever it was, the lesson is in the address, "Or Successor."

## INDEX TO ADVERTISERS

### AUDIO VISUAL AIDS

Methodist Publishing House .....	119
Scripture of Our Times .....	119

### BOOKS

Abingdon Press .....	6, 87
Association Press .....	92, 115, 123
Christian Education Press .....	91
Christopher Publishing House .....	91
A. J. Holman Company .....	93
Little, Brown & Company .....	93
Methodist Publishing House .....	89, 92
Praise Book Publications .....	92
Fleming H. Revell .....	4
Westminster Press .....	5

### CHURCH FURNISHINGS

City Glass & Specialty Co. ....	115
W. L. Clark Company .....	2nd cover
Monroe Company .....	123
J. P. Redington & Company .....	94, 119, 123
Whittemore Associates, Inc. ....	113

### SCHOOLS

Baxter Seminary .....	94
Garrett Biblical Institute .....	113

### VESTMENTS

Bentley & Simon, Inc. ....	115
E. R. Moore Company .....	123
Parsons & Parsons .....	119

### MISCELLANEOUS

Methodist Publishing House 2, 3rd cover	
Ministers Life & Casualty Union ....	94

## One On Us

### DEPARTMENT OF "HUMORLETICS"

AUNT ELLEN: Marilyn, were you a good little girl in church today?

Marilyn: O yes, Aunty. A strange man offered me a big plate of money, and I said, "No, thank you."

—North Carolina Christian Advocate

THE OTHER DAY I asked a friend who has recently had a bout with the flu: "Are you all right now?"

He replied, "No, I'm not all right, but I'm as good as I used to be."

—"Parson's Pen," *St. Paul's Outlook*, St. Paul's Methodist Church, Cedar Rapids, Iowa.

TWO STORIES were reported to *The Sacramento Bee*, one about mailing sermons to absent members and another about seven youth going to camp.

A columnist picked up and used the first item, but got the facts twisted. A wire service picked up the story, and the next day newspapers across the country and around the world printed this story:

"The Rev. Robert Clazie of the Courtland Community Church remained undaunted and undismayed when only seven people showed up at the church service on Sunday morning. Determined that his flock should know what his sermon was about, he mimeographed it and sent copies to all his errant church members."



# Together

## Preview



**NOTE TO PASTORS:** *You should receive this magazine about the first of each month. Two weeks later TOGETHER, the Methodist "mid-month" magazine, will be distributed. Here is a brief preview of its contents—with a few suggestions on how you can plan to use it in your pastoral work.*—Eds.

### MADONNA FESTIVAL a Color Pictorial

One of the outstanding religious art exhibitions is held at Los Angeles' Wilshire Methodist Church. It's the Madonna Festival, where artists pay tribute to motherhood with paintings, ceramics, sculpture, and other works of art. This month TOGETHER takes you through the festival in an eight-page, full-color presentation. Your members will want to save these reproductions.

### SHE STARTED MOTHER'S DAY by Barbara True

Did you know it was a Methodist woman who originated Mother's Day in tribute to her own mother, a life-long worker in a West Virginia Methodist Church? How and why this annual event originated makes timely reading now. You'll get the full story in this factual article by a TOGETHER staff writer.

### ALL-NIGHT GRADUATION PARTIES?

How to celebrate high-school graduation concerns parents, teen-agers, the community, and the church. TOGETHER's *Midmonth Powwow* brings you the views of parents, teen-agers, and others with this added feature: 10 constructive ideas you can try in your own community.

### A LITTLE PARABLE FOR MOTHERS by Temple Bailey

A rewarding parable by one of the nation's outstanding women writers, this tells the determination with which a typical mother guides her family through the darkened valleys of life to emerge victorious at the high spiritual goal at the end. Sermon material abounds in this article.

### SICKROOM MANNERS by Herbert E. Richards

Puzzled over how to act when visiting patients? Here are helpful tips for clergy and laymen alike.

### FACING FEAR by Charlotte Edwards

Here's an especially rewarding chapter from *Heaven on the Door-*

step (Hawthorn Books, Inc.) that points up the relative position of ourselves, faith, and God to the terrible "lion of fear." Sermon material.

#### **WOMEN WITH THE WORLD ON THEIR MINDS**

by Peg Keilholz

For almost a century, the WSCS has had its ear to the world's heartbeat. Now you learn how it started—and, more important, what these dedicated women are doing. Every woman in your church will welcome this.

#### **YOU CAN BE TOO SELF-RELIANT**

by J. C. Penny

An internationally known businessman and layman tells how he reaped the bitter harvest of overconfidence—and how his life prospered when he learned to rely on God. This personal testimony is most timely reading for your members right now.

#### **PRAYERS ARE FOR THE BIG THINGS**

by Abigail Allen

What's the difference between faith and superstition? In this *Together in the Home* feature, a mother and daughter face this question—and come up with an answer which may help other teen-agers learn how to make their own decisions.

#### **VERMONT MINISTER**

a Pictorial

An expert cameraman catches the challenge—and the reward—of a rural parish with an on-the-spot portrayal of the work of the Rev. Lincoln Bigelow and his wife. Together they travel 20,000 miles a year among

their Vermont parishioners. A picture story that will cut across your congregation's interests.

#### **'HEY, POP, IT RUNS!'**

by Robert P. Long

Here's one with a real punch for your teen-age audience. A father and son team up and restore an old jalopy, sharing a new hobby and tightening their family ties. Good material for your MYFers.

#### **THE ROCKS SING OUT**

by Milton H. Keene

The warm story of a spiritually rewarding excursion. Deep under the ground in Luray Caverns, an electronic device uses giant stalactites and stalagmites as a mighty organ to peal out hymns of praise. An unusual—and deeply rewarding—human experience.

#### **CITY WITH NO PLACE TO GO**

a Pictorial

An up-to-the-minute portrayal of life among the Arab refugees—a Middle East problem for the last 10 years. Graphic photographs of human misery grip the Christian conscience; yet they give grounds for hope, too. For something *is* being done.

#### **MOTHER OF METHODISM**

by Herman B. Teeter

A stirring portrayal of Susanna Wesley, busy mother of 19 children—and a religion. Written by the *TOGETHER* staff writer who gave you *Methodism's Man on the Move* in January, this stimulating biography will inspire and challenge every wife and mother.

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**METHODIST CHURCH ROAD MARKER.** This marker is heavy rustproof steel, finished in baked enamel. Size: 24x30 inches. Colonial cream background with lower panel and lettering in maroon. "Methodist Church" is lettered in upper panel. Available with lower panel lettered or plain. Lettered markers may have 2 lines of directions: limit to 20 letters when ordering. Transportation extra from Nashville, Tennessee. **MR-2-PM.**



**SCOTCHLITE CHURCH ROAD MARKER.** Now the Methodist road marker is available in Scotchlite, a reflective sheeting that makes the marker clearly visible 24 hours a day. The same design, size and color as the regular, it is of rustproof steel, finished overall in scotchlite sheeting. Appears in full color by day or night. Transportation extra from Nashville. **AP-2-SL.**

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4 Identical Lettered Markers	30 lbs., 4 ozs.	each, \$4.32	each, \$24.83
5 Identical Lettered Markers	37 lbs., 4 ozs.	each, \$3.98	
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**Pastor &  
Parsonage**

My Call to the Ministry . . .	<i>Frank M. Witman</i>	19
Devotional Life Begins at Home	<i>Eleanor G. Nichols</i>	51
For 'Mrs. Preacher' . . . . .	<i>Martha</i>	96
One on Us . . . . .		126

**Architecture  
& Building**

Spring Planning for Summer Cooling	<i>H. M. King</i>	44
Weight Lifter Becomes Glass Designer	<i>T. Otto Nall</i>	64

**Worship**

The Commission on Worship . .	<i>Olin D. Jackson</i>	48
Six Ways to Pray . . .	<i>H. Richard Rasmusson</i>	74

**Church  
Administration**

What Does a Pastor Owe His Successor? . . . .	<i>Dean M. Kelley</i>	55
Films for Churches . . . . .	<i>Harry C. Spencer</i>	63
Receiving and Assimilating New Members . . . .	<i>Joseph N. Loper</i>	77
Pastoral Relations Committee at Work! . . . .	<i>Harold L. Fair</i>	79
It's an Idea . . . . .		119
It's New . . . . .		120
The Church and the Law . . .	<i>F. Murray Benson</i>	123

**Departments**

On the Record . . . . .	<i>Newman S. Cryer, Jr.</i>	3
Open Forum—Letters to the Editor . . . . .		117
TOGETHER Preview . . . . .		127



41 12  
LIBRARY  
GARRETT BIBICAL  
EVANSTON ILL

19

51

96

126

44

64

48

74

55

63

77

79

119

120

123

3

117

127